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The Churchman,

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REV. SAMUEL SEABURY, D. D., EDITOR.

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Poetry.

For the Churchman.

Mr. Editor,—The following tribute of filial affection is copied from a manuscript of the author, who is not altogether a stranger to your pages. The associations which are ordinarily common place, are most fitly and agreeably connected with the "*festival;*" and throw a hallowed light over a day, which, if regarded at all, is too generally regarded as one of mere worldly mirth.

TO MY MOTHER ON HER BIRTH-DAY.

ST. MICHAEL AND ALL-ANGELS' DAY.

In olden times, dear Mother, ere the fear
Of Rome and her corruptions chill'd men's faith;
Reason bow'd meekly, did the truth revere,
Nor deemed submission to her laws could scathe.

Seasons and times, then, glad were set apart,
Holy and consecrate the Church's days;
Which fired the tongue, and warmed the grateful heart
To high angelic themes, and martyrs' praise.

But one in Christ, all those who named his name,
United in the heavenly concord sweet;
The pious language from their lips that came
The Church's holy words, her reverence meet.

And other days there were observed of old,
As of peculiar import to the soul;
Whose date of birth mysterious laws controlled,
And gave it heaven as its destined goal.

By love that clings to memories of the past,
These old observances are cherish'd still,
The sweetly smiles as all our lot we cast
With those of yore whose faith and bosoms thrill.

With those who never roved in search of bliss,
In pastures green by holy feet untrod;
Those who the narrow pathway fear'd to miss,
And lose in pleasure all their thoughts of God.

Thy birthday, mother, leads to thoughts like these,
'Tis holy tide among us evermore,
Angels' bright wings seem hovering on the breeze,
Bearing thee blessings from love's countless store.

The angels' day has tempted me to themes
Sublime, above my fancy's loftiest reach:
Visions of glory seen but in our dreams,
They fade as waking eyes their stay beseech.

Invisible they stand above us now,
Angel and archangel our strife behold,
They mark the cross engraven on our brow,
Wax bright or faint as love grows warm or cold.

Angelic visitants, we kneel in prayer
To Him who sends you as His servants forth;
That ye of our dear Mother would have care,
And smooth her pathway onward thro' the earth.

Until in heaven, released from care and woe,
From all that saddens here her faithful breast,
She too with joy the Saviour's face may know,
And in His glorious presence find her rest.

For the Churchman.

THE CROSS OF CHRIST.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ."

The Cross! the Cross! O let it rise,
On every spire towards the skies!
Proclaiming to the world below,
The source whence life and mercy flow.

The Cross! the Cross! within the shrine
Of Christ the holy One Divine,
O'er every sacred altar, place
That heavenly sign of awful grace.

The Cross! the Cross! O Christian, wear,
Deep in the heart its impress fair;
Which once upon thy infant face,
The finger of Thy God didst trace.

The Cross! the Cross! I see it rise,
In awful grandeur mid the skies;
The Son of man in might returns;
A guilty world in ashes burns!

O Jesu, Saviour, in that hour,
Be Thy blessed Cross my shield and tower!
Thy flowing blood past sins atone,
And plead my pardon at Thy Throne!

And ye, O faithless ones, who fear
That holy Cross to take and bear,
How will ye mourn that Cross to see
Appear in awful majesty?

MILES CRUCIS.

When servants speak well of a master or mistress, we are sure they are good servants; and when a scholar speaks well of his teacher, we may be as certain he is, in every sense of the word, a good scholar.—*Jones of Nayland.*

Communications.

For the Western Episcopalian.

Mr. Editor,—I have seen in the 25th number, first volume of your paper, a communication of Bishop McIlvaine, in which he alludes to a correspondence (not yet closed on our part) between himself and certain members of this Parish upon the matter of an address by him delivered in this village on the 29th of May last.

You will confer a favor on the undersigned, whose name is made somewhat prominent in said communication, and upon others equally interested with himself, and perhaps upon a portion of your readers, by publishing the correspondence itself; and I herewith enclose a copy for that purpose.

I see also that by his request you have spread before your readers a copy of the address, in which he comments with marks of severity on a certain document signed by the undersigned, with nine others, and forwarded to him some sixteen months since. As an act of fairness both towards our Bishop and to the signers of the document, I enclose by mail a printed copy of it, for which you are also requested to give place in the columns of your paper.

Please publish this also in connexion with the correspondence.

Respectfully, R. W. GRISWOLD.

Parish of St. Peter's Church, Ashtabula, Aug. 12, 1846.

NOTE.—Should any thing prevent your complying with our request in the premises, please mail the enclosed back to my address.

The undersigned, members of the Parish of St. Peter's Church, Ashtabula, and embracing the entire vestry of the Church and the Corporation or Parish attached, met on the sixth day of June, A. D. 1846, to deliberate on the expediency or inexpediency, of noticing in some way the address of the Rt. Rev. Bishop of the Diocese, made on the 9th of May last, to the people assembled in the Church.

It was agreed that before coming to any definite decision in the matter, the Bishop be requested to furnish us with a copy, and that a committee be appointed for that purpose. Mr. Griswold was appointed such Committee.

Adjourned to meet again and examine the address when received.

June 22, A. D. 1846. We again met, heard read the correspondence between our Committee and the Bishop, to wit, a letter from Mr. Griswold to him, dated June 6th, one from the Bishop dated June 11th, and one from Mr. Griswold to him, dated June 29th.

On motion resolved, that whereas our Bishop declines giving us a copy, we will avail ourselves of the next best evidence in our power; and that a statement of the principal outlines and substance of the address be drawn up from our best recollections, and submitted to us as a body for correction. Such statement was accordingly drawn up, examined, corrected, and unanimously approved, as true according to our best recollections.

Ordered, that a copy of the statement be forwarded to our Bishop, with a request that if erroneous in any respect, he furnish us with the means of correction.

The correspondence and statement are allowed.

Adjourned to meet again at such time as shall be consistent with other indispensable personal engagements, and opportunity for our Bishop to act in the matter as his better discretion may prompt.

August 19th, A. D. 1846. We again met.

The 25th number of the Western Episcopalian was laid before us, purporting, we presume, correctly to contain a letter from our Bishop, addressed to the Editor, in which he says in substance, that he had received our letter of June 6th, asking for a copy of his address, but had declined giving one, on the ground that the request was not made on authority of the Parish. That he had also received our letter of the 19th of same month and had declined answering it on account of its character; it having set up a claim to a copy as of right! That he had received also a statement of the outlines and substance of the address, and believing we intended to publish it, requests the editor to give insertion to the address itself. That he is further induced, on reflection, to have the address published, to enable the members of the Parish to read it at their leisure. He says he had no sort of objection that all and each of us should have a copy, but it must come as a favor, and not as of right.

On hearing the letter, the following resolution was offered and adopted:

Resolved, That according to our apprehension, the letter of the Rt. Rev. Bishop McIlvaine published as aforesaid, cannot be intelligible to the readers of the Episcopalian generally, without having laid before them either the correspondence or a statement of its substance, and we therefore approve the act of one of our number in forwarding the correspondence itself to the editor of that paper for publication.

We find also in the same paper, what purports to be a copy of the address in question, and believe such parts of it as we can understand, substantially embraced in the statement submitted to the Bishop and included in said correspondence. The only additional matter apparent on the face of the published addresses, appears to be an elaborate argument to prove that Wardens and Vestrymen, all the members being present, and acting together, cannot make a lawful order, without some specific previous notice or proclamation made in some way. Confessing our present ignorance, and with no leisure to enter at this time on the study of this branch of the Canon Law of Ohio, we must put off the consideration of the argument until we get into difficulty among ourselves, which however with our Bishop's help we hope to avoid altogether, and so safely remain as we are.

We come now in a different mode to enter on such parts of the address, as were intelligible to the hearers of it in May last, and to its readers throughout the Diocese. Its general drift and meaning is sufficiently set forth in the correspondence to require further description. Coming as we now do at last to a final disposition of the address, so far as we are personally concerned, we wish always to be understood as in no way interfering with or prying into motives secret to us, but simply as dealing with the author and his work, by such rules of interpretation and construction as we are advised are allowable if not imperative.

In trying to understand our own rights and duties in the whole business, we propose to inquire, first, in what character are we bound to consider the author of the address while in the act of delivering it? As our Bishop, or as a man only, for the time being holding the title and acting on his own personal responsibility? And second, the performance itself, was it an ecclesiastical and official act, which we are bound to consider and act upon, or a mere private affair, which we may or may not notice at our discretion? Was it a regular Church proceeding, known as such by established law and precedent, or an experiment only, and unknown to any pure branch of the Church? All such questions depending substantially on the same principles, will be considered together.

Our Bishop may be considered officially responsible for all his acts, so far as they are moral or immoral, &c., but this does not make them all official. He may vote at an election, deliver an oration before a debating society, administer discipline to a college student, while the holding an ecclesiastical office of any kind does not necessarily give weight or character to his acts.

Again, all performances in a consecrated house, or even in the place where the Holy mysteries are celebrated, are not from that fact only religious performances, nor are all acts done in such a place by a clergyman of course official, and to be respected until formally pronounced on by the authorities of the Church.

If for example a clergyman should commit an assault and battery in a Church, or by indulging in personal invective provoke others to do so, his office we suppose would not protect him against the exercise of all necessary means by the Wardens, to preserve the peace and the house from desecration.

He might, we suppose preach heresy, while nothing could stop him but the authorities of the Church—Laymen would be bound to submit, until the heretic could be reached in some way prescribed by the Church. Being lawfully authorized to deliver sermons, in so doing he acts officially. If, however, after the close of certain prescribed religious services, or at any time, men who have been expressly invited to join in them, and come for that and no other purpose, are personally and publicly assailed by him, the office of the assailant gives no force or validity to his invectives. The Church has never sanctioned such methods of giving instruction, nor can recognize such practices as in the orderly way of discipline. From such premises supposed admitted, and such as follow, our conclusion is, that the Bishop in the matter in hand divested himself of his office, and the address itself was in no sense an official act, leaving us with no duty whatever to discharge, saving our solemn remonstrance, to be presented to him as our Bishop, against his own personal unofficial conduct. The address was delivered after he had finished the work prescribed by the Church for the occasion. He had dismissed himself, his Presbyters, and all present, as a Church.

Again, the character of the address does not depend so much on its form as on its connections and meaning, and those essentials being once satisfactorily defined, the place where delivered changes nothing, nor is it material to whom addressed, or in what form made, whether to a Rector, the whole Church or to all present, and in form, whether a prayer, an exhortation, a sermon, or a mere soliloquy.

If the question is still to be answered, what then was this address, which coming as it does, from one invested with the highest office in the gift of the Church, ought to be most seriously considered? We answer further.

It was not a sermon or in the nature of one, as we suppose all will admit, and therefore not required to be listened to as such. It was not a public sentence in the way of discipline, pronounced on appeal from a Presbyter. No discipline had been had and no appeal taken.

It was not in the way of advice privately given to a Presbyter, recommending discipline.

It was not a public admonition pronounced on a Presbyter, on the report and recommendation of five Presbyters.

It was not fatherly advice or remonstrance given to a board of Wardens and Vestrymen, at a meeting called for that purpose. If such meeting had been called on the spot, as might have been, the Bishop is presumed to know that the crowd would have dispersed.

It was not advice or reproof given to us privately, on his own motive or at the request of our Rector.

Our conclusion is, after availing ourselves of all the information in our power, limited as it is, still the question seems so plain and simple, that we are forced to adhere to our first impression. We can see nothing in it but a proceeding novel and unauthorized. Not an authoritative official act of our Bishop, and to be respected until the evil, if evil it be, can in some way be provided against by the authorities as the Church, but an irresponsible, personal affair, to be treated as the act of a private individual.

The question is now presented, if the act of a mere private individual, what still was its character? The address speaks for itself. It appears on its face an attempt, under color of office and judicially, to put a construction on its subject matter, a printed document, in a way to make it libelous and extremely offensive, and then upon that construction to denounce its authors.

It is a proceeding entirely in character with a supposed case, where a judge should assume authority without summons, trial, or even judgment, to order as the first process an execution or a warrant for final commitment to prison. It is under the only natural construction of which it is susceptible, an ingenious satire calculated to bring ridicule and contempt on private Christians, while peaceably assembled in a consecrated house, and where their mouths were as they ought to be hermetically sealed but in acts of religious worship.

It is an attempt to sustain a man's private opinion in an unauthorized way, by calling in aid from official influence.

It appears a studied deliberate undertaking to array against us our neighbors, our families, and brethren; to raise up parties in the Church, to convert our parish elections into a mere contest for the mastery, a struggle for majorities, and to be followed by a state of confusion and passion, in which the office of a Bishop would be brought into contempt, and the just and lawful rights of other clergymen and private Christians trodden down of men.

In the most favorable aspect in which it can be viewed, it is in strict analogy with a case, where a Judge might be supposed to dismiss his court, and without even the form of law, attempt in sole reliance on his popular talents, to correct alleged evils by an appeal to the people.

The following resolutions were offered and unanimously adopted:—

Resolved, That we fully recognize the principle that all men are bound at their peril to reverence the office of a Bishop, and to protect to the utmost of their power, and cheerfully submit to all lawful exercise of its prerogative.

Resolved, That we are also bound as we best can, honestly and truthfully to defend the private character of our Bishop, as indispensable in general to full discharge of his official duties.

Resolved, That the preservation of the just and lawful rights of private Christians are alike unto those of the clergy, indispensable to a state of sound health and peace in the Church, and that our utmost endeavors in an orderly way to sustain lawful authority on the one hand, and resist the abuse of it on the other, are equally imperative.

Resolved, That we recognise the duty of private Christians to submit to the orderly discipline of the Church, and here declare to our Bishop that we ever have been ready reverently to receive, and in a right spirit to consider all advice or reproof coming from him or our Rector, in any way which our branch of the Church will sanction.

Resolved, That the prevailing practice in our day of private persons engaging in a constant and senseless war of words, among themselves and against their rulers, is alike to be deplored with the other extreme, a passive submission on all occasions, and that the evils resulting in both cases are of nearly the same character.

Resolved, That the expression of opinions by private persons, must in the first instance depend entirely on their own discretion and sense of propriety, while the correction of the abuse of such right, must rest not on wholesale denunciations, or the use of unlawful measures to correct alleged evils, that is evil for evil, but upon measures of exactly an opposite character.

Resolved, That however much we may regret a conflict between the private opinions of our Bishop, and our own, as to the true and moral character of the instrument he attacks, we are content so far as we have any pride of opinion to gratify, to let that document and the address of the Bishop speak for themselves, side by side on our records. The questions discussed in that instrument, are of too grave a character to be kept in constant agitation any where. The time for discussion by us at any rate, has passed by. We are content to have our opinions pass, so far as any personal considerations of our own are concerned, just as our Bishop desires; that is, of the smallest possible consequence. Not so with his. His position, his rate on the final settlement of questions which cannot fail to fix the character of the Church in America for a long time to come—its peace, its health, and perhaps more, are of painful interest. That interest grows more painful and intense as we see him on different occasions manifesting excited feeling and irritability. Upon such a theme we can only feel happy in this, that the late extraordinary proceeding of the person of our Bishop, does not call for a defence of opinions, which, whether sound or otherwise, were prompted by the best intentions, when such defence, from all present indications, could only contribute to keep up that state of feeling, from which we pray God to deliver him.

In conclusion. We most respectfully and earnestly remonstrate against the late address of our Bishop.

We protest against it as a precedent fraught only with evil; as destructive of the lawful, just, and necessary rights of private Christians, in their relations as heads of families, as citizens, and as members of the Church.

We protest against it in its details, as inviting children to despise their parents,—as an uncalled for and unlawful bringing into apparent collision the rights of parents, guardians, citizens, and members of the Church, with the rights and prerogatives of the Christian ministry in all its grades.

We protest against it as an appeal made to the world, thus placing the Church, the family of Christ, on a level with heretics and schismatics.

We protest against it as calculated to breed strifes among brethren, to raise up parties, and to destroy the unity and peace of the Church.

Resolved, That a copy of the foregoing be forwarded to our Bishop, and that we adjourn to meet again in two weeks from this time, to make such order as to the final disposition of our remonstrance, as circumstances at that time may seem to require.

R. M. GRISWOLD,
ROBERT SEYMOUR,
NORMAN SEYMOUR,
JOHN BOOTH,
GEORGE WILLARD,
GEO. C. LOVELAND,
L. TYLER,
JOSIAH ALLEN,
ELIHU C. STRONG.

St. Peter's Church, Ashtabula, Ohio.

The following are the documents referred to in the above:—

ASHTABULA, June 6th, 1846.

Rt. Rev. Sir.—You are respectfully requested to furnish us with a copy of the address delived by you in St. Peter's Church, on the 29th ultimo., to the congregation remaining after the close of the religious services of the day.

The request is made in behalf of those whose names were called off by you, and present.—Will you also favor us with a statement of such parts of the address if any, as were extempore.

Respectfully,
R. W. GRISWOLD.

The names of the persons above alluded to, are:

GEO. WILLARD,
JOHN BOOTH,
GEORGE C. LOVELAND,
L. TYLER,
ROBERT SEYMOUR,
E. C. STRONG,
JOSIAH ALLEN,
NORMAN SEYMOUR,
R. W. GRISWOLD.

GAMBIER, June 11, 1846.

Dear Sir.—I have just received your letter of the 6th, requesting me to furnish you a copy of the address, which I made to the members of the Parish of St. Peter's Church, on the 29th of last month.

At the conclusion of that address, (every word of which was written,) I said to the Parish, "*a copy will be furnished to you, whenever it shall be requested by such person or persons as shall be authorized by the Parish to do so.*"

I do not perceive that you request of me a copy, as being appointed by the Parish to do so. I have made no promise of a copy to any individual, or number of individuals as such, and do not feel at all called upon to furnish a copy to such applicant. You speak of certain persons whose names "were called off," as if on that account they might expect a copy. The names signed to the document upon the Parish records, were copied from the printed extract from those records into my address, as part of the pamphlet I was describing. When the Parish addressed shall request a copy of the address I will most cheerfully furnish it.

I remain your friend and servant,
CHAS. P. McILVAINE.

ASHTABULA, June 19th, 1846.

Rt. Rev. Sir.—I have received your letter of the 11th instant, and am constrained by its tenor and spirit, again to call your attention to the address. I have no time to notice the extraordinary tone and bearing of your epistle to us personally, further than with the passing remark, that you seem to have forgotten, that when a clergyman leaves the beaten path marked out by his Holy Mother, the Church, he is without her bounds, descends to the level of other citizens, and must conform to such rules as are of authority among equals. You seem also quite erroneously to suppose, that we are in some way so lost to self respect as to indulge in mere personal resentments, or to such right principles as would prevent us intentionally from provoking other men to wrath, either by language or gesture, and thus be partakers of their sins. I shall proceed at once to unfold the design of this further call upon your attention. It is simply to correct what seems to us most strange, your present notions of the basis on which a demand for a copy was made, and to set before you in plain words, the view we take of our present relations. We assure you Rt. Rev. Sir, that it is wholly foreign to our present purpose, to enter at all on the merits of your performances, or the nature of our rights and duties, any further than such questions are raised by the present enquiry—are we upon any known principles entitled to a copy?

This question, if we understand it, may be reduced to the simple enquiry, whether we are the persons directly accused in the address, and by direct inference liable to be injured by it, in our good name and influence. If this question is answered in the affirmative, and the censure or admonition pronounced, found to have been made by you officially, then whether as our Bishop you ought to furnish us a copy of it. If made by you as a man openly and before the world, as one feeling himself aggrieved by our past conduct, then whether as an honorable man, you are bound to produce your accusations and sustain them.

Think not Rt. Rev. Sir, that we can be forced to treat you as a common libeller, who might with impunity mount the steps of a tavern, and after retailing slander from a written paper, thrust it into his pocket, and under whip and spur rush out of town. It is no light thing in our estimation to receive public reproof from one holding your station, struggling as we intend to do, according to our poor abilities to treat you as our Bishop when in that attitude, and as a Christian gentleman in any other.

We intend on our part, if we can, to sift this entire matter to the bottom, and if we ourselves have done any man wrong, to repent and ask his and God's forgiveness, precisely as our holy mother, the Church under direction of her divine Lord, and the guidance of the Holy Ghost, requires us. If on the other hand you have in this proceeding of yours, overleaped the bounds prescribed in Holy Scripture, or canon or established usage for a Bishop, rest assured we will not by tame cowardly acquiescence, in any way give color to the false and slanderous charges brought against us by our common enemy, the world, the flesh, and the devil, that all our Bishops are tyrants, subject to no restraint of law, and our Presbyters and Deacons and Laymen mere sycophants; slaves to their caprices as men.

But to return, such plain men as ourselves Rt. Rev. Sir, know little and care less about nice technical distinctions and special pleadings. If beaten it is of no consequence to us, whether the man who does it is looking at us or from us. If wrongfully accused, whether the censure be addressed to a Parish, a mixed congregation, or a chairman elected by it, it is all one to us.

Judge then of our surprise, Rt. Rev. Sir, on reading your letter, to find that you, known with marked emphasis as Bishop of Ohio, the learned Canon lawyer, the eloquent divine, would be caught tendering to a few unlettered Laymen, issues, which so far as we can understand them, are as evasive, as immaterial, as an averment would be, for example, that Martin Luther was or was not the inventor of the novel dogmas, Transubstantiation, Consubstantiation, or the last development of the dogma. *It is just nothing at all.* In reply, Rt. Rev. Sir, to our demand for a copy, you coolly invite us to call on other men or bodies. You tell us you do not *feel* called upon to grant a copy to such *applicants.* You have not made any promises to us, and finally assure us we have no concern in the matter whatever, inasmuch as the address was made to the parish of St. Peter's Church! Now sir, it is needless to tell you that your promises to others do not help us in the least. But to avoid all misconception as to our meaning, we respectfully but distinctly say, and we believe every man who heard you will say, that on the 29th of May last, we were publicly, personally, and by name, attacked by you, in a written address delivered before a mixed congregation, composed of our families, our brethren in the Church, and a large concourse of all the sects and nothingarians in the neighborhood. That said address was calculated to injure us in the estimation of our families, our brethren in the Church, and our neighbors, and if it failed to do so, it was wholly owing to our established reputation, as quiet inoffensive members of society, and to the excellent general character of our neighbors as maintainers of order, charity, and peace. Now, Rt. Rev. Sir, the address itself, not your or our construction of it, is the best evidence which can be had to convict us of mistakes, if we are under any. It is the principal link in the chain of future inquiry. We look to you, to you only for a copy. We decline entangling other men or bodies in difficulties, which if real are our own, nor will other men's matters, without our consent, be mixed up with ours.

You have now our views plainly as I believe, and as I know honestly expressed, and the whole matter is left for your final consideration. Whether these views are to be respected or not, depends upon their truthfulness, and not upon the estimate you or we may put upon the character or standing of such appplicants. As to ourselves, we are fully advised that every member of the Church, from the Brishop down, is amenable to its laws. All we ask for ourselves, is, if we have violated such laws that we be proceeded against, as is due to us on our own account, in the way pointed out by Holy Scripture and established usage.—As for the corporation created by an act of the Legislature of the State of Ohio, for holding the title to and taking care of things temporal, for the use of the Priest and congregation, the law of the land will take away its charter, if any of its provisions have been violated. As for the congregation or Parish, known by canon, the body represented in our Diocesan Conventions, as the Parish of St. Peter's Church, if it has fallen away from the qualifications required for the admission of new Parishes by canon in communion with others, provisions should be made by canon for striking it and others like situated, off from our list of Parishes.

Yours, respectfully,
R. W. GRISWOLD.

Ashtabula, June 19th, 1846.

NOTE.—The first letter was formally submitted to the nine persons named, and approved by them. This is believed to contain their known sentiments, but for want of opportunity has not been submitted to them.

R. W. G.

Statement of the outlines and substance of the Address of the Rt. Rev. Chas. P. McIlvaine, in St. Peter's Church, Ashtabula, May 29th, 1846.

After the close of the services of the day, saving the concluding prayer or benediction, the Bishop said, "The congregation are requested to remain after the blessing is pronounced." After this was done, he proceeded to address all present without distinction. He said that an affair of an extraordinary character had occurred in the Parish, to which he would call the attention of his hearers. Certain individuals, whose names were afterwards called off, had got up and published a pamphlet of a very objectionable character: that it was highly offensive to himself, so much so that he had hesitated whether he would again visit the Parish, but had concluded to come once, to take the course he was then taking, and await the result. He represented the pamphlet as having been got up in a spirit of pride and insubordination, in its tenor disorganizing, and in contempt of the authority of the Church; but inasmuch as it was the work of folly, and by its own weakness had fallen into oblivion, it would have been unworthy of his notice, but for the fact that it had been ordered to bo put upon the Parish records. He said expressly he did not know that it had been entered on the records, but if it had, he should not again visit the Parish until the obnoxious pamphlet was expunged. Still he would not say what proceedings he would institute, or cause to be instituted. It was left for the congregation to decide what was their duty in the premises, and what they could and would do, and he would be governed in the matter by what they should do. He said expressly he would hear nothing on the subject from any one, but would consent to receive a written communication alone. He then read the names of those he represented as engaged in getting up the pamphlet, and hurriedly dismissed the congregation.

In the course of the Bishop's remarks, he represented the subject of the pamphlet, viz. the Trial of the Bishop of New York, but did not name, describe or read, any part of the body of it. Not one in ten of the congregation ever saw the pamphlet, and not one in five ever heard of it. The address, however, was definitely understood by all, and received by all as an ingenious and labored satire on ten members of St. Peter's Church. Further than that, it was wholly unintelligible to the mass of the hearers. It was heard by the members of the Church with astonishment, it is believed without exception, as a novel proceeding in an Episcopal Church. It was, however, received by others as a rich treat, an amusing exhibition for the public, without the usual fee.

The persons engaged in making out this statement are the nine who were present at the delivering of the address, and attacked by it. They do not profess in all cases to give its language, but believe they have given a faithful representation of its drift, spirit, and meaning.

Ordered, that a copy of the foregoing be forwarded to the Rt. Rev. Chas. P. McIlvaine, with the request that if there are inaccuracies in it they may be pointed out, and all information given to enable them to understand it at large.

R. W. GRISWOLD,
In behalf of G. Willard, John Booth, and others.
Ashtabula, June 30, 1846.

For the Churchman.

THE TRIAL AND MURDER OF ARCHBISHOP LAUD.

Rev. and Dear Sir,—Sundry Low Church English periodicals have made the memory of Archbishop Laud the object of envenomed vituperation and malignant aspersion, and the howl has been prolonged by imitators on this side of the Atlantic. It may be seasonable therefore, to lay before your readers an extract from a recent history of the Church of Scotland, that they may see what was the real character of the Archbishop, and by what foul means he was "done to death." The prints above named, delight in calling sound churchmen *Laudites*, as if it were a disgrace to tread in the steps of this eminent martyr for God's truth. We indeed call no single man master upon earth, but follow the guidance of the Church. If, however, it were lawful to assume any one as our leader, whom could we better choose than this "greatest champion of the Church of England," and who fell a victim to his unbending loyalty and devotion to her interests and doctrines. Of such is our Divine Lord's promise true—"Fear none of those things which thou shalt suffer: the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation—be thou faithful unto death, and I will give thee a crown of life."

M. N.

In the year 1640, the puritan faction obtained a complete ascendency in the Commons, and the Long Parliament became the head of all the malcontents that had been infected by the Calvinistic leaven of hatred to Episcopacy and the liturgy. The popular clamor for a reform of the Church commenced with long and violent declamations against its government, and an assault upon its revenues, which were followed up by petitions signed by the lowest of the people; but especially by Alderman Pennington's famous London petition on the defects of the liturgy, ritual, and ceremonies of the Church. In compliance with these petitions, a bill passed the commons to remove the bishops from their seats in the lords; and a committee of religion was appointed to remodel the government, doctrine, and worship of the Church of England. In the evening of the same day in which Strafford was murdered, Dr. Hackett addressed the commons in behalf of the deans and chapters, and Dr. Burgess replied. The universities petitioned in their favor, and many petitions from the country were presented in favor of Episcopacy. The Archbishop of York offered to bring in a bill to enforce the residence of bishops, and for their preaching every Sunday, on the penalty of being brought before a magistrate for neglecting this duty, and for preventing the clergy from being magistrates. His plan proposed the degradation of the rulers of the Church, and the plunder of their revenues; but it did not go far enough for the spirit of the age, and it happily was rejected. It was voted in the commons, that every county should be a diocese, that twelve divines, with a president, should rule in each, that there should be annual diocesan synods, and a national synod every third year, whose canons, *when sanctioned by the commons*, should be binding.

After releasing the three libellers already mentioned, they condemned the canons which had been enacted in a recent convocation, and also Archbishop Laud, as having been, in their opinion, the author of them. They appointed a committee to inquire into all his former actions and opinions; and soon after they impeached him in the name of all the commons of England and of high treason, and committed him to the custody of the gentleman usher, in whose house he remained for ten weeks, when he was committed to the Tower, and assailed by the way by the rudest railings of the lowest rabble. He regularly attended the chapel of the Tower, and was subjected, like those saints of whom the world was not worthy, to the "cruel mockings" and the most insolent railings of the malignant and factious preachers, which were purposely sent there to vex and insult him. This species of persecution he endured with Christian meekness and patience; whilst his piety and charity seemed to increase as his persecutors advanced in their unmerited reproaches, and in their course of iniquity. On the 31st of May, 1643, his old enemy and libeller, Prynne, entered his prison and seized on his diary, in which all the transaction, of his life were entered, but which were never intended for the public eye. As there really was no just ground of accusation against Laud, the enemies of the Church adopted this method of creating materials; and they selected such things, and altered and omitted passages of others, so as to suit their infamous intentions, which shows the badness of their cause, and the malignancy of the means to which they were obliged to resort, to accomplish their purpose. The Scottish commissioners took the initiative in his persecution.

A charge, says Heylin, "was laid against him in the house of peers, by the Scots commissioners, for doing ill offices and being an incendiary between the two nations. . . . . Such was the charge exhibited by the Scots commissioners, in which was nothing criminal enough to deserve imprisonment, much less to threaten him with death." They charged him with "novations in religion," meaning the liturgy, which had been proposed for the Church of Scotland, but of which he was neither the composer nor compiler, and for that and sundry other "novations," as they called them, they "challenged the prelate of Canterbury as the prime cause on earth." And thus it is asserted by a modern writer, that "Laud was the victim of Presbyterian venom, his death was the fruit of Presbyterian heresy and rebellion, of Presbyterian cant and hypocrisy, and of Presbyterian blood-guiltiness."—(Epis. Mag. for Sept. 1840, p. 479.)

After an imprisonment of three years, and prompted by the Scottish Presbyterian commissioners, his jurisdiction and patronage seized, and his estate sequestered, Archbishop Laud was impeached of high treason before the house of peers. Twenty-one articles were exhibited against him; but with every disadvantage by the loss of his papers, and which were now turned against him, he made not only a complete, but a triumphant defence. The thirteenth article accused him of having "maliciously and traitorously plotted and endeavored to stir up war and enmity between his majesty's two kingdoms of England and Scotland, and to that purpose has labored to introduce into the kingdom of Scotland, divers novations both in religion and government." Sergeant Wilde, with other four barristers, were ordered to conduct the prosecution, and Prynne, his mortal enemy, was appointed to prompt them from his diary, and private papers. That part of his defence is only here cited to show how unjust and tyrannical the persecution was, and that nothing but innocence could have supported and prompted him under such heavy disadvantages. He desired the lords would be pleased to remember the hardships put upon him since his confinement; and he reminded them that the key and use of his study at Lambeth, both books and papers, were taken from him; that his apartment in the Tower was searched by Prynne, and twenty-one bundles of papers, *prepared for his defence*, were seized and carried off, not three of which had been returned; that this search was made before the impeachment was formed into any particular articles; that his pockets were examined, his diary and prayer book taken away, and afterwards used against him; and that all this was done not to *prove* a charge but to *make* one. That all books of council table, star-chamber, high commission, signet office, his own registers, and the registers of Oxford and Cambridge, had not only been thoroughly inspected for matter against him, but he had likewise been denied the perusal of these records, and that this restraint was a disadvantage to his defence. The charges against the primate, when reduced to distinct heads, amounted to—"1. A traitorous endeavor to subvert the fundamental laws of this realm, and to introduce arbitrary and tyrannical government. 2. A traitorous endeavor to subvert God's true religion, by law established, and instead thereof to set up popish superstition and idolatry. 3. That he labored to subvert the rights of parliament and the ancient course of parliamentary proceedings." And Serjeant Wilde in his speech maintained that he "was the author of all the extravagances in the government, and all the concessions in the state;—and that he was guilty of treason in the *highest altitude*." After a trial, which lasted upwards of twenty days, his enemies and persecutors were unable to prove him guilty of treason, either in the highest or lowest *altitude*; and they were, therefore, obliged to have recourse to a bill of attainder.

A bill of attainder easily passed the Commons, on the 16th of November; but it met with more resistance in the upper house, where some sense of justice still remained. The Commons threatened the Lords with "the pressure from without" of a mob petition, which had hitherto been so successful; and contrary to every sentiment of justice and the spirit of the Constitution, they sent a message that "they would do well to agree in the ordinance, or else the multitude would come down and force them to it." Notwithstanding this threat, the judge unanimously declared "that nothing charged upon the archbishop was treason by the law of the realm," and at a conference with the Commons, the Lords declared themselves of the same opinion. And now, says Dr. Collier, "to smite more solemnly 'with the fist of wickednesss,' a *fast* was ordered for Christmas day! If the two houses had been Jews, they could hardly have put a more open affront upon Christianity." "In a thin and slender house, not above *six or seven in number*, the bill was passed, and after a mockery of *puritan* justice the primate was condemned to be beheaded. He pleaded the ktng's pardon under the great seal, signed about two years previously; but both the houses overruled this protection, and it was declared that "the king could not pardon a judgment of parliament," nor "a case of treason against the kingdom!"

The Archbishop now prepared for death, and on the 10th of January, 1644, he was beheaded on Tower-hill, being, as he himself said in his speech on the scaffold, "not only the first archbishop, but the first man that ever died by an ordinance in parliament." He ascended the scaffold with an air of resolution and cheerfulness, and delivered a speech to the spectators with a distinct and audible voice, in which he said, "I have been long in *my race*, and how I have *looked to Jesus, the author and finisher of my faith*, He best knows. I am now come to the end of *my race*, and here I find the cross a death *of shame*; but the shame must be despised or no coming to the right hand of God. Jesus despised the shame for me, and God forbid but that I should despise the shame for Him." He cleared the king of being popishly affected: 'a calumny,' he said, 'hath passed upon his majesty, as if he designed to bring in popery; but on my conscience, (of which I shall give God a very present account,) I know him to be as *free* from this charge as any man living; and I hold him to be as sound a Protestant (according to the religion by law established) as any man in this kingdom.' He lamented the calamities that had fallen upon the Church of England, which, he said, was like an oak cleft in pieces with wedges made out of its own body; that iniquity and profaneness stalks under the *pretence* of godliness; that the *substance* of religion is lost; and that the Church which stood firm against the attacks of the Jesuits, is terribly battered by her own sons. For his own belief he declared himself of the communion of the Church of England, established by law; and notwithstanding the unreasonable clamors raised against him, had all along lived in that persuasion. Sir John Clotworthy, a puritan rebel, disturbed his last moments with impertinently asking him what text of Scripture was most comfortable to a dying man? The primate meekly answered in Latin.—"I desire to depart and to be with Christ." But persevering in his unseasonable barbarity, Sir John said, "there must be an *assurance* to found that hope upon;" to which Laud replied, "that assurance was to be found *within*, and that *expression* could not reach it." Seeing that Sir John was determined to persecute him, Laud moved to the block, asking the crowd to give him "room to die," and kneeling down, after a short prayer; his head was struck off at one blow.

The Papists who cut off Laud's head by the instrumentality of their tools, the Puritans and Presbyterians, rejoiced exceedingly that the greatest opponent of Popery had been murdered. Sir Lionel Tolmach says, "that he was at Rome at that period, and had the news from a certain abbot, to whom Sir Lionel answered, 'You are *sorry* for that, I presume.' The abbot replied, 'that they had more cause to *rejoice*, that the *greatest enemy* of the Church of Rome in England, was cut off, and the *greatest champion of the Church of England* silenced.'" And Evelyn in his memoirs, says, at Rome "they looked upon him [Laud] as one that was a *great enemy* to them, and stood in their way." The author of the history of King Charles, who was Laud's enemy, says of his conference with Fisher, the Jesuit, that it was "the exactest *master-piece* of polemic divinity of any extant at that time. . . . and he declared himself therein to be so little their's, [the Papists,] as he had forever disabled them from being so much their own as before they were. Another enemy, Dering, confesses that in his conference, especially the last half of the book, "he had **muzzled the Jesuit**, and should strike the Papists under the fifth rib when he was dead and gone; and being dead, that wheresoever his grave should be, ***Paul's*** would be his perpetual monument, and his own book his epitaph." Clarendon, his contemporary, says of him, "He was a man of great parts and very exemplary virtues, allayed and discredited by some unpopular natural infirmities; the greatest of which was (besides a hasty sharp way of expressing himself,) that he believed *innocence of heart*, and *integrity of manners*, was a guard strong enough to secure any man in his voyage through the world, in what company soever he travelled, and through what ways soever he was to pass; and surely *never any man was better supplied with that sort of provision*; an excellent preacher, and a scholar of the most sublime parts."—*Stephen's History of the Church of Scotland.—Vol. 2, p. 246—251.*

For the Churchman.

Mr. Editor,—Taking up a paper, "The Day Spring," a few days since, devoted to Missionary purposes, and thinking its contents—as to a part at least, about as precious a specimen of Puritan assurance and self-righteousness, and withal gross ignorance of Holy Scripture, as I remember to have seen of late, I send to you some extracts with the accompanying comments. I think it will show us what these Eastern Christians are likely to gain, by the exchange of their apostolic system, for the inane teachings of that Missionary and his whole tribe.

He finds himself for once in a Christian village, where the men, women, and children all enjoy the unity of the Spirit, and where the whole village met to celebrate the holy Festivals of their Church. It so happened at this time of his visit that they were about celebrating the anniversary of our Lord's baptism, to which he, by the way, had not religious feeling enough to take him, although it was commemorative of a great event in the life of one whom he called his "Master and Lord." He was, like his brethren at home, *curious to see*. He did indeed partake with them of the holy communion, but we shall notice, as we go along, in what manner.

"The priest and his deacons arose at 3 *o'clock* in the morning (of winter) and went to church for prayers" preparatory to the Lord's Supper. These "*poor mistaken people*," with religious joy,—like holy David who anticipated the dawning of the day in prayers and praises—hasten to the sanctuary to make ready the chant and prayer for the due celebration of a festival day; while this *spiritual* man, this Protestant so-called missionary, who had come a long way to awaken these blinded priests from their darkness, this spiritual man setting himself up as a model of sanctity, lay snoozing away the hours in his comfortable bed until 6 *o'clock*. At six, when the people assembled, *he* roused himself, threw on his clothes, and went also.

"The church was filled" as would seem when he arrived. "Although the morning was severely cold the priest and his deacons had been there three hours, reading prayers, and preparing the Lord's Supper"—(they bake the bread in the church.) But this early prayer, though David needed it, and his Saviour practiced it, appears to have been regarded as a piece of carnal service, a form which was to do *him* no *good*, and *in* which he had no *concern*.

"A short time after I entered the house, he says, the priest brought out from the holy of holies the *New Testament*." He sees so little of it in his meetings at home, that he is evidently astonished to see it in such a place, and what does this ignorant and benighted priest do with it? Why he "translated the lesson for the day,"—3d chapter of St. Matthew. Exactly what he should do; as they have no translation in the common language used, and of course "seek the law at the priest's mouth."

"The congregation were all standing." This too, is strange to him, to see any sort of reverence among a people like these; where his brethren at home, with an "open Bible," seldom hear it read in public, and when they do with no manifestation of reverence towards it. To proceed. "The priest after finishing the chapter, briefly explained the nature of the ordinance of the holy communion, and the importance of so eating and drinking as not to eat and drink damnation to their souls." Mark this! The priest was faithful after St. Paul's example to the Corinthians, in teaching his people the nature of the holy communion, and in warning them of the danger of profaning it. I wonder this so-called Missionary did not smite his breast and cry, God be merciful to me a sinner; for, on his own statement, he had made no sort of preparation for the sacrament; and worse than all, was then revolving in his mind the contents of a letter which he fills with slanders.

But no, instead of thinking of his own condition, and his need of repentance, he has the presumption to preach to them on the subject of repentance. He says, "at the priest's suggestion I proceeded to a train of remark on the subject of repentance as preached by John the Baptist."

* * * "I was standing before a large multitude expecting soon to partake of the Lord's Supper; and *very few* of whom, if any, in the judgment of charity, knew what true repentance was." Indeed! * * He had reached this village on the *evening* of the seventeenth, and the next day at six the anniversary began. How late he sat up he does not inform us: but he has stolidity enough to tell us that he lay smoking in bed until the people had filled the church. Where then did he get his information? What chance had he to learn the character of a whole village?

But hear him. "Men, women, and children, the liar, the drunkard, the profane swearer, the thief, all were there. All expected to partake." "Hands stained with crime, were about to take the consecrated elements, and lips daily pouring forth oaths and falsehoods, were about to taste the sacred wine." He had only been there a few hours! and was doubtless tired with his journey. What time had he given to investigate the grounds on which he charges such crimes and wickedness upon a Christian people. He slept late, threw on his clothes, and hurried to church, which he found filled already. Did he meet at that hour with thieves, liars, and drunkards? Had he a power greater than apostles, to enable him to detect these sins in the crowd before him?—for he doubts if *any* were Christians. Or did he see them committing these crimes and sins? No! he is a slanderer: and we will prove it on his own testimony in the same letter.

He stands up to preach to them: and says "they gave an attentive ear, while I tried, in the strength of God, to preach repentance and remission of sins, through faith in Christ alone, and to show the vanity of forms as a ground of hope." He might have spared his words. With such an admonition as their "old priest gave them, they were not at all likely to look on the Lord's Supper as a form, but rather and truly as a sacrament of life, in which they were to discern the Lord's body; and therefore they were not likely to place their reliance upon a form, but upon Christ present in the sacrament. Yet to such a sermon, this teachable, simple hearted people, "liars, thieves, and drunkards," as he says, gave an *attentive ear*." Is this consistent?

He *must* have *tried* to preach repentance. No wonder it was a sore trial if he had any conscience left. A pretty man truly; after lying just as long as he could without loosing the *spectacle*—for on his own showing he went only and solely to *see*—it was all a *mere form* to him, he had no *heart* in the matter—a pretty man he to preach repentance, and the vanity of forms!

But he proceeds. "The ceremony of taking the cross out of the water being over, the elements were brought forward for the Lord's Supper. A small piece of bread was placed in the palm of the hand of each one, and the wine given by the deacon." "But it was painful to witness such a want of solemnity." Yes, no doubt to one who had been wont to look on fast and festival—mournful or joyful ceremony—with the same scowl of pharisaic sourness. And what was the irreverence which so much grieved him? Why the children, as well as parents, were earnest to receive the holy sacrament, and pressed forward—perhaps with too much eagerness, and some noise around the old priest to get their share of the blessing. And I suppose he mistook a qualm of conscience at seeing children so earnest, and himself so indifferent,—for a pious horror at what he chose to call irreverence. It was no doubt strange to him to see these *benighted* children—a little above heathens in his sight—so anxious to receive the holy communion. Nothing of the kind, I trow, had ever been seen by him among Puritan children. The only eagerness to which he was used, was seen in the deacon's little son, impatiently waiting his father's return from meeting, to enjoy his usual bowl of bread and milk.

"At half past eight the ceremony was finished, the *ecclesiastics* having been in the church *five hours and a half*." Apropos. How many of our own Church clergy would endure this, *before breakfast*. Had not the Greek Church better send *us* some of these early risers? A fair exchange would be no robbery of us at least. We see motes in our Greek brother's eye, had'nt we better "cast out the beam in our own eye?"

He goes on. "The people returned to their houses, and spent the day in feasting." Of course! it was no fast! "Many of them, no doubt, thinking themselves better for having partaken of the sacrament, and at liberty to indulge in scenes of revelry." How did he know their thoughts, to pronounce so confidently? And if they did think themselves better, what harm is there? What out of the way? Of what use are Christ's ordinances if we may not strengthen and refresh our souls in them? Are they intended to make us worse? Is it the test of our receiving benefit to think ourselves worse for receiving? Surely they who rose so early for worship had some evidence of sincerity, though this *enlightened* man could not see it; and with such instructions as, he says, they received, they were not presumptuous in looking for a blessing. That a man calling himself a Christian, and yet taking no more pains to gain a blessing than he did, should receive none, is natural and reasonable; for Christ's blessings are promised to faith. It would be only presumption in him to expect them otherwise. But we can see no presumption in the people whom he slanders, but rather much evidence of their sincerity and faith, and therefore good reasons for their expecting a blessing.

Well, hear his conclusion. "Poor mistaken people! when will they open their eyes, and see that the kingdom of God is not in word nor in form, but in power." This is the usual cant. In what were they mistaken? Is it a mistake to follow the example of our Lord in rising a great while before day for purposes of prayer? A mistake to remember joyfully the great acts of his life? A mistake to receive with gladness this blessed feast? A mistake to bring children up as Christians in the nurture and admonition of the Lord, and in obedience to his Church? No! The mistake is all on his side, who would seduce a simple hearted and, to judge from his own representation, a docile Christian people from the Christian faith to his miserable emptiness miscalled faith. And a fearful mistake he will find it, if the word of God be true!

As to the kingdom of power which he would recommend, we must judge it by its fruits in himself. It had not power to rouse this New-England saint from his bed, until the spur of curiosity had fairly driven him out. It had not power to bring him repentance, when of all others he stood the most in need of it. It had not power to enable him to discern the Lord's body in the Holy Communion, nor to lead to a preparation for it. And therefore I say, he might better have spared his pity, or expended it where it is infinitely more needed, on himself and the poor heresy-ridden people who employ their means in supporting him and his like in the work of pulling down the bulwarks of the Church and faith of Christ.

And now I shall take leave of him, with the prayer that he may learn, before it be too late for repentance, the damnable nature of the work which he is doing. I say damnable—for schism is a mortal sin—and this is what he and his colaborers have been trying to effect; with what success, recent events in the east show us plainly. May God give us grace as a Church to stand by the man who is so earnestly and faithfully endeavoring to prevent the mischief, which these, so called, missionaries have been trying for years to effect.

F.

For the Churchman.

Mr. Editor,—The late defections to Rome have as usual been ascribed by the Puritans within and without the Church to the "Oxford Tracts," and especially to the famous Tract No. XC. Having read those tracts thoroughly, my conviction is, that while they advocate Catholicity they sternly repudiate Romanism. What then has driven so many excellent and eminent men from our fold? It is time that this question should be *fairly* answered.—How has it happened that the prediction of the Bishop of New Jersey in regard to Mr. Newman has been so signally falsified? The true reason will probably be found in the fact that the leading authorities of the Church of England have betrayed a remarkable aversion to the Catholic system, and a striking partiality for the dangerous and soul-destroying errors of Protestantism. Mr. Newman's celebrated tract has been pronounced Jesuitical by high authorities both in England and in this country. But does not that tract reveal the workings of a mind striving in the exercise of devout charity, to reconcile his position with his duty? Has he not in his published works given evidence of a desire to remain in the Church of England, if the mere negative element of Protestantism could be kept in due subjection to the Catholic elements of her system? But when Catholic verities are yielded by ecclesiastical authorities to popular clamor,—when a distinguished divine is subjected to the penalty of three year's suspension for preaching the Catholic doctrine of the Eucharist, the effect on a mind like that of Mr. Newman may be more easily conceived than described. In our own Church too the same morbid sensitiveness is exhibited in regard to the "quod semper, quod ubique, quod ab omnibus." Even historical facts are questioned by the advocates of *essentially* Protestant views and practices. The comment of Rev. Dr. Turner on the sermon of the Rev. E. M. Johnson, is a case in point. In his pastoral occasioned by the correspondence between him and the Rev. Mr. Hoit, Bishop Hopkins says: "it is for the truth's sake which is held and preached in the *various orthodox congregations* around us, that the Church has always allowed her clergy to bid them *welcome to her communion*, and has placed no formal barrier in the way of our ministers and people *uniting with them occasionally in prayer and praise*." Surely this is a specimen of the charity which in *one direction* "believeth all things," and also of a "*non-natural*" interpretation of the language of the Church. Now from these instances and many others which might be mentioned, is it not evident that the extreme repugnance manifested by those "in authority" to ancient discipline, principles, and practices, may be the real cause of the defections over which we mourn. Is not this sufficient to generate in men of tender consciences a suspicion that a schismatical spirit widely pervades our communion? Holy men are satisfied with our *system*, but they are not permitted to enjoy the benefits of its full and effective operation. Daily prayers, self-denial, almsgiving, and fasting, are ridiculed as superstitions of Rome! As things are now among us the devout Catholic cannot enjoy liberty of conscience. Protestantism with all its extravagancies is forced upon him by the rod of a partial discipline. In view then of these facts, I would ask the Editor of the Protestant Churchman and his correspondents if, by confounding what is Catholic with what is Roman, they and not the "Oxford Tracts" are responsible for perversions to Rome? Which will most surely influence men to desert the fold of Christ, the writings of Williams, Keble, and Pusey, or the writings of McIlvaine, Hopkins, and Chase? The prediction of Bishop Doane was creditable alike to his head and heart; but when he uttered it, he anticipated not the base though partial triumph which the world has achieved over the One Holy "Catholic and Apostolic Church."

E.

Washington co., N. Y.

For the Churchman.

"I have set thee for a tower and fortress among My people."—*Jer.* 6: 27.

God has ever set His Church, in the midst of an evil and wicked world, as a strong tower and fortress for all who are persecuted and oppressed; a city of refuge for all to flee into when followed by the avenger of blood. And wo be unto the man who dare seize *him*, who hath laid hold upon the horns of the Altar which is sprinkled with the blood of the atoning victim!

Fearful indeed are the words of our blessed Lord, who was truly both the Altar and Sacrifice, being *Love* itself, and who hath set us an example, both by His life and precious death, that we should follow in His footsteps:—"I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. Wo unto you, Lawyers!" If such, under the Old Dispensation, was the punishment due to a revengeful spirit, and to a cold, hypocritical, and persecuting Church, while as yet the true blood of atonement had not been shed, (which blood speaketh better things than that of Abel,)—"Of how much sorer punishment, suppose ye, shall that" Church "be thought worthy, which hath trodden under foot the Son of God" by harsh and unkind treatment to any of His members, treading upon them with the iron foot of slander and persecution; "and hath counted the blood of the Covenaat an unholy thing," insufficient to wash away the guilt or defilement of sin, or yet even of weakness and infirmity; "and hath done despite to the spirit of grace," by the want of that charity, which "suffereth long and is kind," which "envieth not," which "vaunteth not itself, is not puffed up, *doth not behave itself unseemly*, seeketh not her own, is not easily provoked, *thinketh no evil*; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

CHARITAS.

For the Churchman.

Dear Mr. Editor,—The scenes which occured during the Convention of last year, could not but be painful to every true Churchman: scenes which would have disgraced even our Congress, there occurred among those who had been sent to legislate for the body of a Christ. If a stranger had entered the Church—Yes! the *Church!* for the Convention was held in the House of God, in His immediate presence—what would he have thought of that body, if he had heard the contentions and personal abuse of the members? surely he would have imagined himself anywhere but in a council of the Church, in a *meeting of reverend clergymen and pious laymen*.

If this is the effect of Conventions, far better would it be to abandon them altogether—if the members of the same Holy Church cannot meet without strife and dissension, they ought not to meet at all—but I hope at the approaching Convention such scenes will not occur; I hope Priests and Laymen will come to their senses, and see the position in which they place themselves before a wicked world.

And especially would I, in the name of our blessed Redeemer, exhort the Clergy to consider what reproach they will bring on themselves, on the Church of Christ, on Christianity itself, by giving way to angry and excited feelings.

O dear Fathers, remember you have been placed by the Spirit of God over the flock of Christ; into *your* hands has the care of their souls been committed: *you* will be responsible for them: how then will you answer for it, at the last day, if through your unholy example any one of them is lost? If you, by indulging your angry passions have brought disgrace upon the cause of Christ? I have but one word more to say: how did the conduct of many at the last Convention, accord with the following promise made at their ordination. "Will you maintain and set forward, as much as lieth in you, QUIETNESS, PEACE, and LOVE among all Christian brethren?

Ans. I WILL SO DO, THE LORD BEING MY HELPER.

To my brethren of the Laity I would say, remember you are there as Churchmen and Christians. See to it then, if you would not become as stumbling blocks to those who are wont to look up to you for advice and counsel; if you would not be a disgrace to the name you confess; if you would not be traitors in the cause of your Master; if you would be esteemed by an unbelieving world, as among those, who, having a form of godliness, deny its power; and finally, as you hope at the last to receive an approving word from the Son of Man, the God of peace and love; see to it, that in all you say and do, you have the advantage of the Church, the honor of Christianity in view.

Be not among those, who, being nurtured in the bosom of the Bride of Christ, lift up their heel against her. Endeavor by mutual kindness and concessions, to show you have imbibed the Spirit of God, without which you are none of His; that you are actuated by high and holy principles, and worthy members of the Body of Christ.

"O pray for the peace of Jerusalem, they shall prosper that love thee."

Sept. 24th, 1846. MILES CRUCIS.

The properties of pride are, an inordinate value of any real or supposed excellencies, by attributing the merit or the praise of them to one's self: forgetfulness of, or unthankfulness to, the Author and giver of them; discontent with the present state of things; aspiring and grasping after more and higher, as his supposed due: and envy at the supposed advantages of all others. By which vile complication of qualities, it is manifest that pride hath, in its own nature, the seeds and principles of rebellion, and is the source of malice, contention, and every evil work.—*Stanhope.*

What is all the power of this world when it opposes the designs of Heaven? It is a vain rage which brings destruction upon itself; it is a *potter's vessel* boasting itself against a *rod of iron*, which can break it in pieces with a touch.—*Jones of Nayland.*

The Churchman.

NEW YORK, SATURDAY, OCT. 2, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

CONVENTION OF THE DIOCESE OF NEW YORK.

Wednesday last being the day designated by the Constitution of the Protestant Episcopal Church in the Diocese of New York, for the meeting of the Annual Convention of the same, a number of the Clergy and Laity assembled for Divine Worship at 10 o'clock, A. M. in St. John's Chapel in this City, the place appointed by the Standing Committee.

Morning Prayer was said by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsuurgh, L. I.; the Rev. Thomas Mallaby, Rector of Trinity ch., Plattsburgh, reading the lessons, which were *Isaiah* 52, and Matt. 5.

The Ante-Communion was read by the Rev. Wm. Berrian, D. D., Rector of Trinity Church, and President of the Standing Committee, the Epistle by the Rev. Jona. M. Wainwright, D. D., Assistant Minister of the Parish.

The Rev. Benj. I. Haight, D. D., preached the Convention Sermon, a very interesting and impressive discourse, from Psalm cxxxii. 5–9, "Pray for the peace of Jerusalem," &c.

The Holy Communion of the Lord's Supper was administered by the Rev. Dr. Berrian, assisted by the Rev. Drs. Lyell, Creighton, and Wainwright.

The collection made at the offertory was in aid of New York Protestant Episcopal Tract Society.

After the services of the Church, the Convention was called to order by the Rev. Dr. Haight, who nominated the Senior Presbyter present entitled to take the chair, pro tempore, whereupon the Rev. Dr Lyell, Rector of Christ Church, was called thereto unanimously.

The Secretary then proceeded to call the roll of the Clergy, who answered to their names, with but few exceptions. The Parishes of the Diocese were next called in order, and the certificates of Lay Delegates to the Convention submitted to the inspection of the Hon. Luther Bradish, and W. H. Harison, Esq., as a Committee, before the said delegates took their seats.

The Rev. William Richmond made an inquiry of the Secretary in regard to the construction of certain rules touching the eligibility of clerical members, and was referred to the Standing Committee for a reply.

The Convention being now duly organized, proceeded according to the fifth Article of the Constitution, to elect a President from among the Clergy.

The Rev. William Creighton was thereupon put in nomination.

It was unanimously resolved to dispense with the vote by ballot, whereupon the vote being taken, *viva voce*, the Rev. Dr. Creighton was unanimously chosen President of the Convention.

On taking the chair, the President said that he thanked the House for their renewed expression of confidence in him, and that he would renew the pledge he gave on a former occasion, and relying upon Divine aid, would faithfully and impartially discharge the duties of his office.

The reading of the Rules of Order was dispensed with, and the Rev. Dr. Lyell nominated the Rev. Dr. Haight as Secretary of the Convention, and that gentleman was unanimously elected. Mr. Charles N. S. Rowland was in like manner elected Treasurer.

The President then announced the following Standing Committees.

On the Incorporation of Churches.—Hon. Samuel Jones, Rev. Evan M. Johnson, and Mr. Francis Barretto.

On the Diocesan Fund.—Rev. Orsamus H. Smith, Rev. William Richmond, Hon. J. Burnet, Hon. Cyrus Curtiss, and the Treasurer.

On the Treasurer's Report.—Messrs. J. Constant Frederick J. Betts, and G. G. Van Waggenen.

On the Theological Seminary.—Rev. John Brown, D. D., Rev. Reuben Sherwood, D. D., and Messrs. William H. Harison, A. B. McDonald, and William H. Hill.

On Canons.—Rev. Jonathan M. Wainwright, D.D., Rev. Lot Jones, Rev. Edward N. Mead, and Messrs. David B. Ogden, Gulian C. Verplanck, and Samuel Jones.

The following inspectors of elections were likewise announced by the chair:—

For the Standing Committee: For the Clerical Votes—Rev. Mr. Pardee and Mr. Cornelius Oakley. For the Lay Votes—Rev. Mr. Vinton and Dr. Stearns

For the supplemental Lay Delegate to the General Convention: For the Clerical Votes—Rev. W. L. Johnson and Mr. J. A. Constant. For the Lay Votes—Rev. Mr. Hunter and Mr. J. A. King.

For the Missionary Committee: For the Clerical Votes—Rev. Mr. Marcus and Mr. T. L. Wells. For the Lay Votes—Rev. Mr. Diller and Mr. F. J. Betts.

The Hon. Luther Bradish then offered the following resolution:—

Resolved, That the parochial reports required by the existing canons of the Church, be delivered to the president of the Convention, who shall receive the same to be disposed of in the usual manner. Laid on the table.

Judge Burnet submitted the following resolution, which he moved should be printed, and for the present laid on the table, to be called np on the following morning. The motion to print prevailed.

Resolved, That the Trustees of the Episcopal Fund be directed to pay over to the Right Rev. B. T. Onderdonk, D. D., out of the income of the said fund (excepting the portion thereof set apart for accumulation) the sum of $2,500 annually, to commence from the 1st day of October, 1846, until otherwise directed by the Convention. And that he be paid at the same rate for the period from the 3d Jan. 1845 to 1st Oct. 1846, whenever the state of the fund will admit.

On motion of Hon. Samuel Jones, the Convention adjourned to Thursday morning at 9 o'clock.

The new Floating Church was removed on Monday last from the foot of Nineteenth street, and is now permanently moored at the foot of Dey street on the North River. It is a beautiful Church, a specimen of Mr. Upjohn's taste, and reflects great credit on the Young Men's Seamen Society.

The proceedings of the parish of Ashtabula in regard to the Address of Bishop McIlvaine, published in our last, will be found on our first page. They were offered, as will be seen, to the Western Episcopalian, in which the Address first appeared, but no notice, we believe, has ever been taken of the offer by that journal. They cannot fail to be read with interest, and will be followed by the communication of "A Layman of St. Peter's" in our next.

VICE PROGRESSIVE, *a Sermon to Young Men preached in the Broadway Tabernacle, Aug. 2d*, 1846, *by Joseph P. Thompson*, pp. 24, has reached a second edition. (G. B. Maigne, 183 William street.)

We have examined the Circular of the "Sandwich Collegiate Institute," a Boarding School for Boys and Misses, established in Sandwich, Mass., Rev. Frederick Freeman, Rector and Proprietor, Charles W. Wooster, A. M., Principal of the Faculty. The course of study and text-books are of the highest order of schools, and the references are to clergymen in our Church, and gentlemen in various parts of the country.

FIRST GREEK LESSONS; *by Thomas Kerchever Arnold, re-arranged and carefully corrected by Rev. J. A. Spencer, A. M.* D. Appleton & Co., pp. 232.

This is the first of the Greek works in Arnold's Classical series, and in pursuance of the plan adopted from Ollendorff in his system of teaching Modern languages. The learner is here required to translate *into*, not *from*, the language to be acquired, as the very first step in his progress. This renders the book unlike other Greek Lessons which provide only for the translation of Greek into English. The American editor seems to have been compelled to bestow more labor on this volume than its predecessors.

OLLENDORFF'S NEW METHOD *of Learning to Read, Write, and Speak the Italian Language. With Additions and Corrections by Felix Forresti, LL. D.* D. Appleton & Co., pp. 545.

The Messrs. Appleton are doing much to diffuse a knowledge of European literature, and to furnish assistance to those who would study it in the original languages. Their elegant editions of Dante and Tasso, to be followed we hope by other choice translations, must have caused many readers to lament their inability to enjoy those great poets' original tongue. The present volume appears opportunely for such; its plan is that well-known one on which the recent German and French grammars are framed, and its editor is the Italian Professor in Columbia College and the New York University. These are sure enough guarantees for its value.

ALTOWAN; *or Incidents of Life and Adventure in the Rocky Mountains. By an Amateur Traveller. Edited by J. Watson Webb.* Harper & Brothers, 2 vols., pp. 495.

Col. Webb's editorial labors have been limited, it would appear, to prefixing a dedication to C. F. Hoffman, Esq., and the main object of the dedication seems to be to make a thrust at Mr. Fennimore Cooper's authority as a delineator of Indian character, and to condense into one vigorous charge all the assaults hitherto made on that gentleman. Apart from this, on which we have no opinion to express, the garrulity of the dedication is not so very tiresome. The other 470 pages in these two volumes contain a tale modestly narrated, even if not all in point of value what its editor claims for it.

THE STATESMEN OF THE COMMONWEALTH OF ENGLAND; *with a Treatise on the Popular Progress in English History. By John Foster, of the Inner Temple. Edited by J. O. Choules.* Harper & Brothers, 8vo.

Three numbers of this work, which will be completed in five, containing 384 pages, in double columns, at 25 cents a number, have been published. The Statesmen whose lives are given are Cromwell, Strafford, Pym, Hampden, Vane, and Marten.

LECTURES TO WOMEN *on Anatomy and Physiology. With an Appendix on Water Cure. By Mary S. Gove.* Harper & Brothers, pp. 301.

The above has been just published.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING.

Thomas Carlyle's "Heroes, Hero-Worship, and the Heroic in History," has been reprinted, with a characteristic *Imprimatur* by the well-known "Writer of Books," as the 69th number of the series. Carlyle's admirers will welcome a neat reprint with the author's latest corrections and sanction of the edition. Those who do not admire him on the whole, may still read with pleasure what he has uttered on Dante.

"The Unseen Witnesses" is the title of a Poem delivered before the Alumni of Trinity College at the late Commencement by the Rev. Thos. P. Tyler, Rector of Trinity Church, Fredonia, N. Y. It is a very creditable production. Hartford: Wm. Faxon.

"Energy and Refinement in Woman" is the title of a Sermon preached before the pupils and teachers of St. Mary's Seminary, Indianapolis, May 31st, by the Rev. A. Wylie, D. D., President of Indiana University. The number of pupils in the institution, of which Bishop Kemper is a visitor and Rev. S. L. Johnson, Principal, is 81.

THE STATE OF THE DEPARTED. *By John Henry Hobart, D. D.* Stanford & Swords, 12 mo., pp. 129.

This, the fourth edition of a valuable work, will we hope secure its publishers many thanks, although it has been too long delayed. As a text-book for candidates for orders it has been very generally used throughout the Church, and in its present neat dress, large handsome type on smooth paper, we can promise it a hearty welcome.

"Lake Commerce."—James L. Barton, Esq., of Buffalo, has addressed a letter to the Hon. Robert McClelland. stating and urging many important facts on the subject of Western lake trade.

"Ten Lectures on the Use of Intoxicating Drinks," by Dr. Nott, of Union College," are contained in "The Enquirer, Vol. 1, No. 4," for August. Albany: C. Van Benthuysen & Co.

The Journal of the Convention of the Diocese of Georgia has been received. From Bishop Elliott's Address we extract the following:—

Brethren of the Clergy and Laity.—Scattered as we are over an immense area, separated from one another by distances which render a frequent inter-communion almost impracticable, we feel the importance of that canonical arrangement which annually convenes us that we may ask each other "what of the night?" and advise together of the things pertaining to Christ and his Holy Church. May our present meeting be one of unmingled affection, and may the Holy Ghost, who alone can lead us into the way of Truth, and make us to hold the Faith in unity of spirit and in the bond of peace, be present with us to fill our minds with wisdom from above and our hearts with the most excellent gift of charity.

We all feel deeply the separation, nay the isolation of which I have just spoken, but none so forcibly experience its bitterness as those newly admitted to the cares and responsibilities of the Ministry. Entering, for the most part, without the slightest previous practical training upon this arduous work—a work which caused even Paul to ask "who is sufficient for these things?" hurried from the scholastic retirement of the study or the Seminary to a scene of action upon which angels might fear to tread, and to the decision of questions involving the highest interests of immortal souls, our Deacons are made to bear a burden almost too great for them under any circumstances, but intolerable when cut off from the sympathy of their brethren and the advice of their superiors. With many, wisdom is learned through a bitter experience; with many more, it is never learned at all; and men who, under a more wholesome training, might have become wise to win souls, sink, after a few years of toil and anguish, under the weight of their ministry, or grow faithless of any spiritual results, resting in a cold routine of formal duties without life or even the hope of life; and this condition of things, met with throughout the whole extent of the Church, has forced upon me the question, "How can this growing evil be remedied, and how can the Deacons, in a widely extended Diocese like Georgia, be spared this terrible ordeal of ministerial character?"

Our Ecclesiastical organization offers, I know, some remedy for this evil in the visitation of the Parishes by the Bishop, but this can only be partial because of the infrequency and hurried nature of those visits, and while wisely arranged, is yet not sufficient for the wants of the younger and more inexperienced clergy. What they need, for at least the term of their diaconate, is a wise counsellor for ever at hand, who may direct them, out of large experience, into the surest paths for their feet, and into the practical wisdom which is necessary for winning souls to Christ. As meeting some of the difficulties of the case, and as calculated in some measure to relieve the young from the cares and responsibilities of a Parochial cure, two plans have suggested themselves to me, which deserve the consideration of those who may, by their position, be enabled to assist in the removal of this crying and increasing evil. These I will present briefly, and as leading me directly to my first official acts in the present ecclesiastical year.

The first of these is that the Rector of each of the more firmly established churches of the Diocese should take into his family as his son, and into his Parish as his curate one of the newly ordained Deacons, and, without constituting him his regular assistant, should employ him in the duties specified in the ordination service for Deacons, giving him food and raiment, wherewith he should be content, and allowing him sufficient time for systematic study and pulpit preparation. The ordination service clearly points this out as the position of the Deacon, and if the Church's view was fairly carried out, the arrangemnnt would be of incalculable service to all parties, the Rector, the people, and the Deacon. To the Rector, as freeing him from many matters of detail which he must personally attend to unless relieved by such an adjunct. To the people, by leaving their Rector more time for pulpit preparation and parochial visiting. To the Deacon, by introducing him gradually into the practical work of his sacred office, and accumulating for him a treasure of experience, without the bitter memory of blunders never to be remedied, and of follies ever to be repented of. Such an arrangement would also strengthen the Diocese by increasing the number of her Clergy and preparing for the Bishop a body of young men prepared to move at any moment to any part of the Diocese. Already has the Rector of Trinity Church, Columbus, asked for such a curate, with the promise of an adequate support, and there are at least three other churches in the Diocese which might advantageously adopt such an arrangement. Its expense would be very trifling, and might be partly sustained from the offerings of the Lord's Table, if the Deacons entered upon it in the true spirit which becomes their order, a spirit of lowliness and humility, and teachableness and self-denial. How much suffering would not a few years of such discipline save them in after life!

Even this, however, if carried out to its fullest extent would not remedy the difficulty in a Diocese like Georgia, and another plan has suggested itself to my mind as comprising within it some of the elements of a more efficient organization. It is that the clergy of each portion of the diocese, arranging it according to great natural divisions, should meet together at certain intervals and spend some days in strengthening and confirming each other by prayer and an interchange of thought and feeling. These associations, if conducted discreetly and in order, would coincide in those meetings in the English Church which are subordinate to Convocation and Episcopal visitation, such as those of the Archdeacons and Rural Deans, and the assemblages of the clergy of the Peculiars. They would also be in accordance with the practice of many of the Dioceses of the American Church, such as Massachusetts, Rhode Island, Connecticut, Pennsylvania and Virginia, where they have been conducted with signal benefit to the clergy, and greatly to the increase and edification of the Church. Such associations as these, bringing the older and the younger clergy into frequent contact and communion, would make the former feel the importance of a high and holy example, and would return the latter to their Parishes endued with fresh zeal and renewed energy for the work of the Lord.

For the Churchman.

Mr. Editor,—One word if you please. It appears from the Protestant Churchman, and the Courier & Enquirer—good authority with Bishop Onderdonk's enemies—that the revival of the disgraceful and ungodly scenes of last year's Convention rests with that party. They threaten to play the same game now, if the Bishop's friends will not quietly submit to the project of trying to starve him into resignation. Every body indeed knows that if such rowdyism is again attempted it will be from that quarter. Surely, however, there are virtuous and good men among those who have felt it their duty to act against the Bishop, who will frown indignantly upon such men and such things, and will think deeply with what company they have suffered themselves to become linked.

BREVIS.

For the Churchman.

To the Secretary of the House of Bishops:—

SIR,—I have seen in the Episcopal Recorder an Address by the Bishop of Virginia to the Board of Managers of one of our General Institutions, in which I find the following statement:—"The Bishops, at a meeting in New York in the fall of 1844, solemnly remonstrated against a similar title [Reformed Church in the United States of America] being prefixed to the Church Almanac." When the Bishops "solemnly remonstrate" in a "meeting" of their body, it is to be presumed that some record will be preserved of this transaction. As neither the Protestant Episcopal Tract Society, (by which the Church Almanac is published,) nor any one of its officers, has been favored with a notice of this proceeding, which it now appears was had two years ago, you will confer a favor on a member of that society, by furnishing it with a copy of this solemn remonstrance at your earliest convenience.

P. E. T. SOCIETY.

For the Churchman

Mr. Editor,—The church edifices of Central Europe are remarkable for their internal decoration and historical or traditionary association. The following "notes by the way" are from the Journal of a young American traveller. I think your readers cannot fail to be interested in the sacrifices made by these Christians of another land in decorating the temples of the Most High. Surely we may learn something from their "zeal," even though in some instances it be "not according to knowledge."

Yours, VIGIL.

At Brussels, I visited the celebrated chapel *de Notre Dame*, which contains a curious pulpit supported by pillars of palm trees, the canopy of which is made to represent the leaves of the tree, having cherubic ornaments. Beneath the standing position of the pulpit is a superb representation of the prophet Elijah as comforted by an angel; this is also overshadowed, as it were, or rather *finished* by the foliage of the palm, executed in carving on wood, and singularly beautiful. The Netherlands is famous for this sort of pulpit or *chaire de verite*. There is one in Sl. Andrew's Church, Antwerp, of most remarkable beauty, the united work of the celebrated sculptors Vanhool and Vangeel. The main design is that of Andrew and Peter, as called from their boat when fishing, by the Saviour. It is a work of great merit. The platform for the preacher is surmounted by a roofing adorned by the holy cross supported by a cherubim, and the design on the ceiling represents the Holy Ghost descending in the shape of a dove, and with a great light. Beneath the platform is the boat containing the two fishermen in an attitude of listening to the Saviour, the figures being most admirably represented, and the expression of the Saviour's countenance, saying earnestly, "Follow me." I have rarely seen any thing more strikingly excellent.

In the Church of St. Jaques at Antwerp, the traveller is struck with the superiority of the internal decorations. Here is the noted chapel belonging to the family of the painter Rubens. It is directly behind the altar. The altar-piece itself was painted by this great master, and is considered one of his best works. It represents "The Holy Family," and the painter, his wife and children are introduced for the impersonations. In one of the transepts of this church is an elevation of the cross carved in high relief out of a single block of stone; it is both curious and beautiful. At Antwerp also, is the Cathedral of St. Paul's, where there is a singular representation of Calvary, being an artificial eminence raised against the walls of the church, covered with rock-work and adorned with statues of saints, angels, prophets and patriarchs. On the summit is a representation of the Crucifixion, and at the bottom is an imitation of the holy sepulchre at Jerusalem, in which is a figure representing the body of Christ, clothed most inappropriately in silk and muslin, whilst to the face of the rock near the entrance, a carving on boards represents the flames of purgatory, in the midst of which are seen a number of agonized faces. This is altogether an eccentricity in the way of church decoration, intended to keep Scripture scenes in memory.

Attached to St. Andrew's Church above-mentioned, is that grand steeple which has been described as "one of the highest in the world." It is 403 feet 7 inches high, and of such delicate workmanship, that the Emperor Charles remarked of it that "it deserved to be kept in a case;" while Napoleon compared its exquisite carving to the fine fabric of Mechlin lace. This church contains several of the best works ever executed by Rubens.

Coming to Prussia, and being in Cologne, I visited the unfinished cathedral, which, though commenced in 1248, has remained up to this time in a condition between a fragment and a ruin. If completed, it would have been the St. Peter's of Gothic architecture, and, even in its present state, it is one of the finest and purest specimens among the Gothic monuments of Europe. Since the year 1284, large annual grants have been made towards its completion, and workmen are even now engaged upon parts of it. It is doubtful, however, whether it will ever be finished, the sum estimated to this intent being £750,000. The choir is the only part completed, and this is 161 feet in height. With its superbly painted windows, its airy and yet massy pillars, its arches, chapels, &c., it does not belie the words of the guide-book, which describe it as resembltng "a beautiful vision." There are fourteen colossal statues here, all colored, and representing the twelve apostles, with the Virgin and Saviour. In a small chapter behind the high altar, is the celebrated shrine of the three kings of Cologne who came from the East. The case in which their bones are enshrined, is of silver, gilt, and curiously wrought. The skulls of the three kings, inscribed with their names written in rubies, are exhibited through an opening in the shrine, crowned with diadems (a ghastly contrast) composed of gold and studded with jewels. In the time of the French Revolution, this church was diminished of much of its riches, and some of its once *real* gems are now replaced by imitations; still its treasures are valued at six millions of francs.

One of the most revolting church exhibitions I have yet seen is that in the Church of St. Ursula at Cologne, and made me shudder at old superstitions. The examination of the Church of St Ursula and her 11,000 virgins, some call *ludicrous*,—I call it *disgusting*. It is filled with bones, said to be those of the companions of the saint. The legend runs that the lady, having set sail upon the Rhine with her virgin train, was carried by tempest up the river to Cologne, where the whole party were slaughtered by the Huns, because they refused to break their vows of chastity. Upon entering the church, these hideous relics meet the eye above, beneath, and around. They are placed in the walls, buried under the pavements, and displayed in gaunt array in glass cases about the choir. The saint's, together with some of the skulls of her chosen associates, are deposited in the golden chamber, and surmounting silver busts. There are also the skulls of several princesses and other saintly personages arranged in the same way in this golden chamber, the walls of which are *covered* with the bones of these 11,000 virgins arranged fantastically, making the names of *Jesus*, *Maria*, &c. In the Church are paintings representing St. Ursula and the virgins when driven by the tempest.

Cologne has another church of the same description—the church *St Gereaus Kirche*, another ossuary, lined with the bones of the Theban Legion of Martyrs, and whose skulls seem grinning at you in every direction.

From Bonn, in Prussia, I went with a guide a mile and a half out of town to see two churches joining each other, one of which, in a cave under ground, contains the bodies of twenty-five monks in open coffins. These are, in fact, absolute mummies, and have been placed in their present positions at different periods, between the years 1400 and 1713. The other church contained nothing remarkable, save a marble staircase with relics, which no one is allowed to pass except upon his knees, and I thought it not worth thetrouble.

At Mayence, in Prussia, is the Cathedral, filled with the monuments to the Episcopal Electors,—a noble edifice.

A FEW WORDS

To the Members of the approaching Convention of the Diocese of New York.

BRETHREN IN CHRIST,—In a few days we are to assemble for the discharge of our important duties. Whether any measures are to be brought forward having reference to the present sad condition of the Diocese, I do not know. For one, I think that with the exception of a single point, we had better confine ourselves to the ordinary business of course, and when that is finished adjourn. That single point of exception is the subject of the present remarks, which are submitted, with all respect, for your serious consideration. It is *the support of the Bishop;* and upon this the Convention, as it seems to me, is bound to take action.

It will be remembered that the resolution submitted by the Committee of Twenty at the last Convention, touching this point, was not reached. The fact that the payment of arrearages of the Bishop's salary had been ordered by a previous resolution, doubtless reconciled many to the adjournment at the time it took place, who otherwise would have steadily opposed any motion to this effect, while some provision for his support had not been made. Those arrearages, I understand, have been discharged, and there is now nothing further to be paid to the Bishop from the Episcopal Fund, unless the Convention shall take order upon the subject. And this, I think, we are bound to do upon every principle of justice and humanity.

As the Bishop of the Diocese—as one to whom a support has been pledged in the most solemn manner—he is, notwithstanding his present inability to act, entitled to a comfortable maintenance. He is not to be left penniless.

Am I told that Dr. Onderdonk is not the Bishop of the Diocese, and that therefore he has no claim upon the fund? I know that this is the opinion of some among us; but is an opinion which can never be acted upon with any show of propriety, until it has been affirmed by a competent tribunal. At the best, it is now a mere private speculation, and one utterly at variance with certain facts which none can deny: for example, his sentence, suspension—not deposition; his recognition by the Standing Committee in their action, which was sanctioned by the last Convention; and his continued occupancy of the Episcopal residence without let or hindrance either from the Trustees of the Episcopal Fund or the Convention. If he be not the Bishop of the Diocese, why is he not ejected from that residence? He has no right to remain a single day. If he is entitled to remain, he is, on the same ground, entitled to a support.

But it is said, in the existing state of things, Dr. Onderdonk should resign; and the proffer is made, that, in such event, he shall be provided for liberally.

This however, is to blink the question. He is either entitled to a support in virtue of his office and of the pledges of the Diocese, or he is not. Let it be once duly declared by a body authorized to act in the premises that he is no longer Bishop—that he is cut off from his Diocese, and the question is settled, and no claim of right can be made in his behalf. He is not entitled to draw one cent from the Episcopal fund. But no such decision has been made, and his right to a support from the Diocese is unimpaired.

But let us look for a moment at the question of resignation. Who is to decide it? Who can decide it? No one but the Bishop himself; and he, I apprehend, has decided it. Twenty months have passed away, and he has given no intimation of any intention to resign. It is useless, then, to agitate this point; and the question of providing for his maintenance must be looked at without any reference to his retirement.

Again, it is argued that Bishop Onderdonk is not entitled to any portion of the fund, since he is not now *acting as Bishop*—that the fund is a sacred trust for the support of an acting Episcopacy within the Diocese, which cannot be appropriated to his support without breach of faith. The gist of the argument lies in the fact that Bishop Onderdonk cannot now perform Episcopal services. Therefore his support must cease.

But this argument proves altogether too much. It proves that a Bishop, disabled by infirmity or disease or old age, cannot receive a dollar from the Episcopal fund. The moment sickness comes upon him, or some sudden visitation of God's providence befalls him, that moment, according to this reasoning, he is turned adrift upon the world. But to such a monstrous conclusion no one, I apprehend, is willing to commit himself.

Had Bishop Onderdonk been stricken with the palsy, or been deprived of the use of his reason, and so incapacitated for the performance of Episcopal duties, would any of us have thought it just, and right, and necessary to have stopped his salary, and left him and his family without a cent? As unjust is it for us, now that he is incapacitated through the sentence of suspension passed upon him by the Episcopal court, to withhold from him the means of support.

And now as to the question of humanity. If the Convention adjourns without ordering the Trustees of the Episcopal fund to pay over to Bishop Onderdonk a certain sum—(into the question of amount I do not purpose to enter; of course it cannot be more than the balance remaining after defraying the expenses of Episcopal services performed under the direction of the Standing Committee)—then we shall have the spectacle of one who has reached the age of nearly three score years—whose whole life has been spent in the service of the Church—left by the action of a body of some three hundred Christian men, clergymen and laymen, without bread of his own—turned loose upon the world to get it as best he may. Why, if he were confessedly the most abandoned of men, such treatment would be most inhuman. What, then, is to be said of it when the facts in the case are known? What will be said of it by posterity? What shall we ourselves say of it when time shall have allayed the excitement which even now is beginning to pass away, when we look at the matter calmly and dispassionately? Shall we be applauded by those who come after us as wise and honorable men, of a kind and Christian spirit? Shall we have the testimony of an approving conscience? Shall we have the satisfaction of reflecting that we have done to him as we would have had him do to us? I trow not.

In the name, then, of justice and humanity, I ask, that we shall not leave the approaching Convention without meeting this question fairly, and directing that the best provision possible in the premises, be made for the Bishop's support, until the meeting of the General Convention. From the action of that body our diocese must obtain relief. I know not in what form our matters will come before it, but come before it they must. We are confessedly in a dilemma, and there is no other body competent to remove it; at least until the General Convention shall have met and adjourned, no one thinks of looking to any other quarter for an adjustment of our difficulties. For one I am prepared to abide by its action, as I presume we all are. In the mean time let us endeavor to cultivate more of the spirit of mutual charity and good will, and not turn a deaf ear to the voice of justice and humanity, which demands that the Bishop should not be deprived of his maintenance.

A MEMBER OF THE CONVENTION.

We have been much pleased to see the following announcement, The organization of such a department, and the names of the distinguished civilians at the head of it, will confer new reputation on Princeton College.

LAW SCHOOL OF THE COLLEGE OF NEW JERSEY.—A Law department in connexion with the College of New Jersey was organized by the Board of Trustees at their annual meeting in June last. The Honorable Joseph C. Hornblower, Chief Justice of the Supreme Court of New Jersey, and James S. Green and Richard S. Field, Esquires, of Princeton, have been appointed Professors, and the School is now open for the reception of students.

The object of the Institution is to provide an ample course of legal instruction for gentlemen designed for the bar in any of the United States. This course will embrace the various branches of Public and Constitutional Law, Equity and Common Law, together with such instruction, in the local jurisprudence of particular States as occasion may require.

Instruction will be given by means of recitations, examinations, lectures, and the preparation of legal forms and instruments. It is also proposed to establish a Moot Court, in which questions of law will be discussed by students appointed for that purpose, and opinions delivered by one of the Professors.

The course of studies is so arranged as to be completed in three years, and the students will be divided into classes according to their proficiency; but generally speaking a student will be at liberty to join any one or more of the classes, and to pursue such branches of study as he may select.

There will be two terms or sessions in each year corresponding with the sessions of the College; the first beginning six weeks from the last Wednesday in June, and ending in nineteen weeks or the week before Christmas; the second beginning six weeks after the close of the first, and ending in twenty-one weeks, or the last Wednesday in June.

No examination is required for admission, but every student is expected to produce testimonials of good moral character.

The fees are $50 a Session to be paid in advance: for which sum, and without any additional charge, students will have the use of text books, and of the Law and College Libraries; and will also be permitted to attend the College Chapel, and the lectures of the Professors of the College. Good board can be had in Princeton or its vicinity, for from two to three dollars.

All students who have pursued their studies in the Law School for two years, will be entitled, upon the recommendation of the Law Faculty, to the degree of Bachelor of Laws. But if they have already been admitted to the bar, they will be entitled to such degree after perusing their studies for one year.

All applications for admission, and communications touching the Law School, may be made to James S. Green or Richard S. Field, of Princeton.

JAMES CARNAHAN,
President of the Board of Trustees of the College of New Jersey.

Princeton, New Jersey, August, 1846.

My Dear Brother,—In a note to a sentence extracted from the Rev. Mr. Waylen's (not Walen) Ecclesiastical Reminiscences, you have been led to make an erroneous statement, by some misapprehension. "The Convention of Maryland," you say, "has since voted to deprive itself of the blessings of daily Communion." This is not so. The Convention of Maryland has never voted directly upon the subject. A vote that bore indirectly upon the question, passed by the Convention of 1845, was rescinded the same day, for that very reason. The omission of the daily celebration of the Communion during the last Convention is attributable to the bishop. For reasons which seemed to him sufficient, he deemed it expedient to intermit, *for that Convention*, the arrangements which had been made for the three preceding years. It may be not out of place to remark, that the result did not seem to him to warrant a repetition of the omission. No time was gained. No more business was done. Many mourned over what they regarded as a privation to themselves, and an injury to the Church. A very general expression of feeling indicated that the blessed privilege of contemplating the marvels of redeeming love and partaking of their memorial was missed, and the lack of the grace and heavenly benediction that might have been obtained in the humble reception of the holy mysteries, in more than one way felt.

W. R. W.

Domestic Intelligence.

NEW YORK.—Bishop Delancey made his first visitation in pursuance of the request of the Standing Committee, at Unadilla, Otsego Co., Monday, Sept. 14th, where he consecrated a Church, and confirmed 3 persons. Present, Rev. Messrs. Adams, Eigenbrodt, Foot Hyer, Waters and Wardwell. Sept. 15, Christ Church, Gilbertsville. Morning Prayer by the Rev. Mr. Adams of Unadilla, Lessons by the Rev. Mr. Beach of Butternuts, and Sermon by the Bishop. Present, Rev. Messrs. Peck and Wardwell. Zion Church, Butternuts. Evening Prayer by the Rev. Dr. Van Ingen of Rochester, the Lessons by the Rev. Mr. Hull of New Berlin, Sermon by the Bishop, and Confirmation preface by the rector, Rev. Mr. Beach. Nineteen were confirmed. Sept. 16, in the Methodist Church, Garrattsville. Morning Prayer by the Rev. Mr. Beach of Butternuts, the Lessons by the Rev. Mr. Wardwell, and Sermon by the Bishop, who also baptized two children. In the Methodist Church, Exeter, Evening Prayer by the Rev. Mr. Wardwell, Sermon by the Bishop, and Confirmation preface by the Rev. Mr. Hughes, Missionary of the station. Sept. 17th, in St. Luke's Church, Richfield, Morning Prayer was said, and a Sermon preached. In the afternoon of the same day, in the Methodist Church, Cherry Valley, after Evening Prayer and a sermon, 12 were confirmed for the new congregation of "Grace Church, Cherry Valley." Sept. 18th, one person was confirmed in St. Timothy's Church, Westford. Sept. 20th, in Christ's Church, Cooperstown, six persons were confirmed, and the Holy Eucharist celebrated. Monday, Sept. 21st, St. Matthew's day, in the same Church, the Rev. Mr. Harwood of New Rochelle, and the Rev. Mr. Beach of Cooperstown, were ordained to the Priesthood, being presented by the Rev. Mr. Beach of Buttternuts. The Bishop preached and celebrated the Eucharist. Sept. 22d, in Emmanuel Church, Little Falls, sixteen were confirmed.

MASSACHUSETTS.—*Confirmations.*—Sept. 16, in St. Mary's Church, Newton, Lower Falls, 3. Sept. 8, in St. John's Church, Wilkinsonville, 2, and 1 in private. Sept. 20th, in All Saint's Church, Worcester, 6.

MAINE.—*Ordination.*—15th Sunday after Trinity, in Christ Church, Gardiner, the Rev. Frederick Gardiner was admitted to the Priesthood by Bishop Henshaw. Morning Prayer was said by Rev. Alexander Burgess, and the candidate presented by the Rev. W. R. Babcock.

WESTERN NEW-YORK.—*Episcopal Visitation.*—Sept. 8th, in Zion Church, Greene, after Morning Prayer and a Sermon by the Bishop, three were confirmed. At Binghamton, in the afternoon, one sick person was confirmed in private. Sept. 9th, in Christ Church, Binghamton, nine were confirmed. Sept. 10th, one sick person was confirmed in private for Zion Church, Windsor, and services were held in the new school, Presbyterian Church. Sept. 11th, in St. Luke's Church, Harpersfield, two were confirmed. Sept. 13th, in St Peter's Church, Bainbridge, the Holy Eucharist was celebrated. This concludes the Bishop's tour for the month. He has confirmed 81, ordained 1 Deacon, and laid 1 corner-stone.

GEORGIA.—The following statistics of this diocese, for the last year, are derived from the Journal of the Twenty-Fourth Annual Convention, held at Athens, May 7th. Baptisms, (infants, 160; adults, 52,) 212; Confirmations, 141; Communicants, 803; Marriages, 42; Burials, 59; Sunday-School Teachers, 56; Pupils, 601; Contributions, (Diocesan Missions, $1,576, Domestic, $501, Foreign, $788, for Jews, $159,) $3,024. Four Deacons and two Priests have been ordained and one church consecrated. The number of clergy belonging to the diocese is 23. Delegates to the General Convention, Rev.'s E. Neufville, D.D., E. E. Ford, D.D., S. G. Bragg, W. B. Stevens, Messrs. J. M. Berrien, E. F. Campbell, C. F. M. Garnett, and T. Nelson. Standing Committee, Rev. Messrs. Bragg, Ford, and Neufville, Messrs. Bartow, Bullock, and Charlton.

MARYLAND.—*Episcopal Visitation.*—12th Sunday after Trinity—Holy Trinity Church, Carroll Co.—Morning Prayer by the Rev D. H. Buel, Rector; sermon and celebration of Eucharist by the Bishop.—Four were confirmed. Evening Prayer by the Rector, and the Bishop preached. Aug. 31st, the Bishop confirmed one (aged 98,) in private. 13th Sunday after Trinity, St. John's, Havre-de-Grace. Morning Prayer by the Rev. T. J. Wyatt, Rector, sermon and celebration of Eucharist by the Bishop. Eleven were confirmed. Afternoon of the same day in the Academy at Darlington, Hartford Co., after Evening Prayer by Mr. Wyatt, the Bishop preached. This was the first visit of a Bishop to this place.

Ordination.—Sept. 20th, in St. Paul's, Baltimore, Bishop Whittingham held his autumnal ordination. Messrs. J. Moore, T. R. B. Wader, and H. T. Wilcoxon were ordained Deacons; and the Rev. W. H. Clarke, F. A. Baker, R. M. Mitcheson, and S. Ridout, M. D., were admitted to the Priesthood. Morning Prayer was said by the Revs. Dwight E. Lyman and J. N. McJilton, the Lessons were read by the Rev. E. J. Stearns, and the Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Dr. Jones and Messrs. Atkinson and Van Deusen. The Bishop's Sermon was from 1 Tim. v. 20, 21. The Rev. K. M. Van Deusen presented the candidates for the Diaconate, the Rev. T. Atkinson presented the Rev. Messrs. Clarke and Ridout, and the Rev. C. F. Jones, D. D., presented the Rev. Messrs. Baker and Mitcheson.

Corner-stone laid.—August 31st, the corner-stone of a new church to be built by the Parish of Christ Church, Norwich, was laid by Bishop Lee, according to the form used in the Diocese of New-York. The lesson was read by the Rev. Mr. Hallam and the address made by the Rector, the Rev. W. F. Morgan. A selection from the Psalms and the Gloria in Excelsis were sung by the choir. Present, the Rev. Messrs. Brandegee, Camp, Covell, Hitchcock, Ogden, Park, and Waite.

KENTUCKY.—A Special Convention of the Church in this diocese was held in Louisville on the 20th of August, to consider the present condition of Shelby College. Steps were resolved to be taken which look towards maintaining the institution. The Bishop has published an appeal to the Church and its friends for their aid.

Clerical Changes.

The Rev. Edmund F. Slafter, from St. Peter's, Cambridgeport, to St. John's, Jamaica Plain, Roxbury, Massachusetts.

The Rev. William Long has been appointed minister of St. Andrew's, New Preston, Conn.

The Rev. Dr. Judd, from Christ Church, Sackett's Harbor, to Zion Church, Avon, Livingston county, W. N. Y.

The Rev. Benjamin Wright, jr., has accepted a call to the chaage of Christ Church, Sackett's Harbor, W. N. Y.

The Rev. George D. Miles has become assistant minister of St. Ann's Church, Brooklyn, N. Y.

The Rev. Charles Reynolds has accepted a call to the Rectorship of Christ Church, Williamsburgh, N. Y.

To Correspondents.

"Theophilus" is received.

Married.

At Burlington, N. J., on the 14th inst., in St. Mary's Church, by the Rt. Rev. George W. Doane, Mr. James Morss, of Newburyport, Mass., to Mrs. Josephine Nowrse, of Washington, D. C.

Died.

At Lausanne, August 24th, of a disease of the heart, the Rt. Rev. Matthew Henry Thornhill Luscombe, LL.D., Chaplain to the British Embassy at Paris.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer steeet.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Frince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Hart, Rev. A. Bloomer, 5 Mercer street.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway,
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d Avenues.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Leavenworth, Rev. Thaddeus M., Williamsburgh, and 20 John street.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev Moses, corner of Lexington Avenue and 27th street
McVickar, Rev. Henry, 8 College Green.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morgan, Rev. John, 170 Broadway.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S.
Price, Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 458 Houston street.
Taylor. D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston streets.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Calendar,

OCTOBER.

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Notices.

TO THE PUBLIC.

The Rector, Wardens, and Vestry of the Protestant Episcopal CHURCH OF THE MESSIAH, (a congregation of colored persons,) respectfully and earnestly appeal to the public for aid, towards erecting an edifice for public worship.

Through an unfortunate providence we have been deprived of our place of worship. By the destructive fire which occurred on the morning of the 18th inst., at Niblo's Garden, our Church Room was entirely consumed. Such was the rapid progress of the flames that every article of furniture, our organ, all our Prayer Books and Bibles, were destroyed. After careful search in every quarter, we can find no place in which to continue our effort. We have been stript of every thing we possessed, and are left with no place to worship in, and our congregation scattered abroad.

Unfortunate and disastrous as are our circumstances, we cannot relinquish our purposes and designs. From the measure of success, already granted us, and the necessity of our Church, we feel impelled to press forward.

A very respectable congregation of about 200 persons has been collected. A Sunday school has been in operation, numbering 30 scholars, and continually on the increase. Our list of communicants has advanced in number to about 30 individuals. Such has been the success attending this effort, and such are the spiritual necessities of the colored population of this city, that we are necessitated to make an immediate appeal in this behalf. Faithfulness to souls seems to demand continuance.

We find in our midst a population of near 8000 persons, without spiritual advantages, and who are living without the influence and control of the Gospel. The Church accommodations for colored persons, is not sufficient for half the whole population. And of all the different places for public worship there is only one of the Episcopal Church. The places for religious services among the colored people are mostly down town. In the upper part of the city where there is a large number of colored families, and a very large number of colored domestics, the colored people are almost without the means of religious culture. Many have to go near two miles to church, and more are almost entirely deprived of the privileges of the sanctuary.

For these necessities we put forth our appeal to the Church and the public, for pecuniary aid. The estimated cost of lots $6,000—and a commodious edifice can be built for $8,000—making a nett sum of $14,000.

We respectfully ask—shall this needed effort for the salvation of a poor and neglected class of the community be allowed to fail? Will not the piety and philanthropy of this great city extend the means of continuing this effort to accomplishment and success?

We respectfully appeal to the Christian public in this our trying necessity, for aid and furtherance in this our Christian endeavor—trusting that the wants of a needy people will be soon liberally supplied.

REV. ALEX. CRUMMELL, Rector, 271 Mott-st.
WM. A. TYSON, 66 Mercer, } Wardens.
JOHN PETERSON, 7 York-st. }
GEORGE T. DOWNING, }
PRINCE LEVERIDGE, }
FRANCIS MYERS, }
GEORGE M. STITES, }
JOHN I. ZUILLE, } Vestrymen.
HEZEKIAH GREEN, }
DANIEL J. ELSTON, }
D. F. A. TILGHMAN. }

New York Bible and Common Prayer Book Society.—The Annual Election of Officers and Managers of this Society will be held at the Church Depository, on Thursday morning, next, the 8th inst., at 9 o'clock,—at which time and place the annual report of the Board of Managers will be presented.

WILLIAM H. BELL, Secretary.

October 2, 1846.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees of the Protestant Episcopal Tract Society, will be held at the Church Depository, No. 20 John street, on Wednesday evening next, the 7th inst., at half past 5 o'clock.

D. HUBBEL HOYT, Secretary.

New York, Oct. 2, 1846.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (4th inst.,) by the Rev. Dr. Wainwright.

Society for Promoting Religion and Learning.—The undersigned will receive applications for Free Scholarships (*without stipend*) in the following schools and colleges:—

Trinity school, New York.
Rev. R. T. Huddart's school.
Geneva College, N. Y.
Union College, N. Y.
Trinity College, Hartford.

Orphan sons of clergymen of the Church have the preference—attachment to the Church, sons of communicants, together with satisfactory certificates of moral and intellectual character, are conditions.

A stipend will be attached to the scholarship on entering the General Theological Seminary.

JOHN McVICKAR,
Superintendent of Education, &c.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 22d Sept., the Treasurer has received the following contributions:

A thankoffering from a friend in Pa, $35; Zion ch, Greenburgh, N Y, per Rev Dr Creighton, (Jews,) 16 42; Christ ch, Tarrytown, do, per do, 15 16; N, from Bloomingdale, N Y, 5; Sept offerings, St Paul's ch, Norwalk, per Rev Dr Mead, 16 75; offerings of Emmanuel ch, Brooklyn, L I, 7 60; do, for Jew's chapel, 2; a friend to Domestic Missions, 20; Florence, Ala, per Rev David Brown, 10; do, for Jew's mission, 1 50; monthly offerings, St Paul's ch, New Haven, Ct, per Rev Samuel Cooke, rector, 500; do, for Jews, 1. Total, $630 43.

THOMAS N. STANFORD, Treasurer,
New York, September 29, 1846. 139 Broadway.

Foreign Missions.—Since his report of September 22d, the Treasurer acknowledges the receipt of the following amounts:

From W C Courtney, Esq, Charleston, S C, balance of support for 1846, of Rev J W Miles, Constantinople, $109 96; St Helena ch, Beaufort, S C, for Africa, 65 97; St Paul's ch, New Haven, for education under Bp Boone, China, 25; S S, of do, for education of a child, Africa, 20; St Ann's ch, Lowell, Mass, for Constantinople, 50; do, do, for China, 3; Emmanuel ch, Brooklyn, L I, 2; family mite box, St John's ch, Bangor, Me, 2. Total, $277 93.

J. SMYTH ROGERS, Treasurer,
New York, Sept. 29, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Christ ch, Tarrytown, Rev Wm Creighton, D D, $15 49; Zion ch, Greensburgh, Rev Wm Creighton, D D, 19 47; Mrs J I Mumford, donation, 3; Henry Laight, subscription, 5; Trinity ch, Plattsburgh, Rev T Mallaby, 5; Emmanuel ch, Little Falls, Rev Edward Livermore, 3; Trinity ch, Fairfield, Herkimer co, Rev Wm Baker, 1 50; Trinity ch, Lansingburgh, Rev A T Twing, 8 75; St Luke's ch, Rev J M Forbes, 45 48. Total amount, $106 69.

A second contribution of $8 61, from St Peter's ch, Rev Hugh Smith, D D, was erroneously acknowledged in a former paper as from St Stephen's Church.

Contributions are especially needed to enable the Society to print a German Prayer Book, that has long been called for—the manuscript completed being now in possession of the Board of Managers.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street
New York, September 29, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From G L Warren, Jonesborough, Geo, annual, $1; Mrs Beach, from Sunday school class, Perrippany, New Jersey, 1; Henry Laight, annual, 1; Trinity ch, Lansingburgh, Rev A T Twing, 5; Ch of Annunciation, Rev S Seabury, D D, 22 20; A T Canfield, 1. Total amount, 31 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street,
New York, September 29, 1846.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer of this Society thankfully acknowledges the receipt of the following sums, since last report, 9th July, 1846.

For General Fund—A Banning, annual subscription, $2; W G Dayton, do, 2; Jas E Ray, do, 2; Steph. R Lounsberry, do, 2; George D Morgan, do, 2; Jas. H Lounsberry, do, 2; H L Routh, do, 2; J D Vermilyea, do, 2; Cambridge Livingston, do, 2; Gerard W Morriss, do, 2; J Whatson Webb, do, 2; J Davenport, do, 2; Robt Emmett, do, 2; monthly offerings from Zion ch, 15 15; E L Houghton, 10; annual subscribers, 20. Total, $61 15.

For Special Fund—for building Chapel on the North River—From a Protestant Episcopalian, 2d payment, through Thomas N Stanford, Esq, $500; Miss Elizabeth Terrell, through H Meigs, jr, 25; George D Morgan, through W R Renalds, 10; R L, through J P Cumings, 5; Wm H Aspinwall, through W R Renalds, 100; Mrs H B Pierpont, through W R Renalds, 10; a lady of Brooklyn, through W R Renalds, 10; Walter R Jones, through Jas. W. Underhill, 25. Total, $685.

For the erection of a Chapel on Governor's Island, from 'a Staten Island Friend,' $20; collection by Rev. T M Leavenworth, 14. Total, $34.

JOHN McVICKAR, Chaplain, &c.
October 1.

Advertisements.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK & CO,, 25 John st., have issued from their press the following valuable works:

Horne's complete works. Muslin $5 00, sheep	$6 00
Horne's Commentary on the Psalms	2 00
Horne's discourses, muslin	2 50
Diotion'y of the Church	1 25
Leslie on Deism, and West on the Resurrection	63
Sumner on Apostolic Preaching	50
Jewel's Apology	63
Clement's Epistles	63
Gibson's letters & Horne on Infidelity	50
Sherlock's discourses,	50
Sumner on Matthew and Mark	56
Works on Episcopacy	1 00
Jebb's Kempis	56
Isaac Walton's Lives	50
Burnet's Lives	50
☞ The preceding 12 volumes, commencing with Leslie on Deism, are bound uniform. & comprise our Library of Standard Theology. Price in sets	6 00
Sermons on duties of daily life, by Francis E. Paget, M. A.	50
Doctrine of the Cross	50
Devotions for the Young, 25, 38, and	50
Sacra Privata	31
Household Liturgy, by the Rev. C. S. Henry, D. D.,	38
Christian Shepherd guiding the Lambs of his flock, 25, 38 and	50
Mrs. Leicester's School, by Charles Lamb and Sister,	50
Fanny Herbert, and other stories: by Mary N. McDonald	20
Facts not Fables, or Morals for the Young	38
Vestry Room, Desk and Pew Calendar, for '47. Containing all the Holy Days, Feasts, and Fasts of the Church, marked in their proper dates. (Published yearly.) Per hun.	2 50
The Christian Church, its constitution, principles, &c.	50
Form of self-examination, Confession and Prayer,	06
Eton Latin Grammar; edited by the Rev. Wm. Morris, Rector Trinity School, N. Y.	63
Bishop White's opinions on certain Ecclesiastical points,	56
The Wild Rose. A collecton of original Poetry	38
Book of Common Prayer, by authority of the Standing Committee of the Diocese of N. Y. Beautifully printed on hot pressed paper. With superior engravings, 12 mo. In various styles of binding,	3 00
Young Churchman Catechised, by Rev. Wm. Odenheimer, A. M.;	25
Reprint of the Journals of the Conventions of the Diocese of N. Y.	2 00
Poems: by M. N. M. Mary M. N. McDonald. 1 vol. 8 vo., muslin	1 50
History of the Protestant Episcopal Churches in the City of New-York. This splendid work is being published in parts. The style and character of the engravings and typography are not surpassed by any publication of the American press. To be completed in twelve numbers. Each number contains two steel engravings. Royal 8 vo.	25
Canons of the Church	1 00
Plain Sermons. 2 vols.	1 50
Pointed Psalter	50
Gregorian Chants	50
Canticles of the Church	12
Hay on Baptism	25
Bernard Leslie	50
Charles Lever	50
Forest of Arden	50
Siege of Lichfield	50

They have also ready a beautiful article for

ALTAR TABLETS,

Containing the Creed, the Lord's Prayer, and the Ten Commandments, printed in letters of gold upon paper of a blue ground—the size being 2 feet by 4.

H. M. O. & Co. would also call the attention of the clergy and laity attending the Convention to their stock of valuable Theological Works other than their own publications; consisting in part of the following:—

Onderdonk's Episcopacy Tested by Scripture,
Potter on Church Government,
Barrow's Pope's Supremacy,
Wheatley on Common Prayer,
Bloomfield's Greek Testament,
Prideaux's Connexions.
Burnet's XXXIX. Articles,
West on the Resurrection,
Homilies,
Wake's Apostolic Fathers,
Murdock's Mosheim,
Henry's Christian Antiquities,
Hooker's Ecclesiastical Polity,
Geisler's Ecc. History, &c., &c,
Hahn's Hebrew Bible,
Van Ess' Septuagint,
Pearson on the Creed,
Hobart's State of the Departed,
Magee on the Atonement,
White's Comparative View,
Leslie on Deism,
Chevalier's Apostolic Fathers,
Burnet's Reformation,
Gibson's Pastoral Letters,
Eusebius' Church History,
Horne on Infidelity.
Patrick, Lowth, and Whitby's Commentaries.

Also Bibles and Prayer Books in variety.

October 3.

ORGANS FOR SALE.

THE subscribers offer for sale the following Organs, viz:—

The Organ now standing in the First Presbyterian Church, Brooklyn. It has two sets of keys, and an octave and half of Pedals, in a handsome mahogany case, with gilt front pipes. The stops are as follows—Great Organ, open diapason, dulciano, stopped diapason, principal, twelfth, fifteenth, sesquialtera, flute and trumpet. Swell—open diapason, stopped diapason, principal, cornet, hautboy. Choir Bass—stopped diapason and principal. Pedals—Sub bass from GGG to C; largest pipe 16 feet. This Organ will be sold at a bargan, and may be seen by applying to Cyrus P. Smith, Esq., Fulton street, Brooklyn.

A second hand Organ, with two sets of keys and Pedals: stops as follows—Great Organ—open diapason, dulciano, stopped diapason, principal, flute, fifteenth, and trumpet. Swell—open diapason, stopped diapason, principal, fifteenth and hautboy. Choir Bass—stopped diapason, Pedal bass from GG to D.

A new Organ, with one set of keys and Pedal Bass, in a gothic case, 15 feet high, 8 feet wide, and 6 feet deep, containing 10 stops in a general swell, and an octave of Pedals.

A new Organ, with 8 stops and Pedals, in a Grecian case, 12 feet high, 8 feet wide, 5 feet deep.

Two Organs of four stops, in Gothic cases.

Parlor Organs of various sizes, new and second hand.

HALL & LABAGH,
Oct. 3. Nos. 80, 84, and 86 Wooster-st.

ORGANIST.—The subscriber wishes a situation as Organist in some church in this city or in Brooklyn. Enquire at No. 75 Hammond street.

W. C. RAYNER, Professor of Music.
October 3—3t$

PEW for sale in Trinity Church, No. 97, north aisle. Inquire at No. 1 Abingdon Square.
October 3—3t$

SCHOOL.

THE Winter Session of the subscriber's school will commence on Monday, October 12th. He is prepared to receive into his family two additional boys. Terms per Session of 23 weeks, $65—payable quarterly in advance.

F. W. FOOTE.

Elizabethtown, N. J., Oct. 3,—2t$

Poetry.

THE UNSEEN WITNESSES.

The sons of God in one communion bound!
Regenerate all from their blessed infancy;
The heavenly host its sacred pale around
Keep watch and ward; and look most earnestly
For what each christened one will do and be;
Nor are we careless of their loving gaze,
Since He who beckons us to victory
Thro' scenes of labor here, and suffering's ways,
Hath said "make friends of them," in these your trial days.

They see not as we see; before our sight
The veil of flesh remaining, we behold
The human only, and the earnest fight
Waged by the few, the zealous and the bold,
For God's own truth on earth, while faint and cold
The many are; and some we trusted most
Around us fall, or flee, tho' sworn to hold
Aloft the banners of the Christian host,
Sworn 'neath those words of power, "Receive the Holy Ghost."

They see not as we see; but as of old
The prophet's servant, at his lord's desire,
With eyes unveiled, the spirit host beheld
Circling the mountain with their ranks of fire,
As Judah's shepherds saw the heavenly choir,
As Jordan's crowds the Holy Dove descending,
As mitre-tongues of flame the twelve inspire,—
But glimpses these, of glory never ending,
The Church of God for aye, in angels' eyes attending.

At the holy font we see the mother mild,
The ministering priest with surpliced arms receive
And sign in Jesus' name, th' unconscious child;
But they behold all we thro' faith believe,
Or, haply, at our want of faith may grieve,
As from on high above each christen'd one
The Heavenly Dove descending they perceive
And hear the Father say, "this is my son'—
A child of God new born! an endless life begun!

And from that hour they watch our onward way,
Thro' boyhood's careless scenes; the many snares
That round our youth deceitful pleasures lay;
The manlier duties, and the sterner cares;
The part, or great, or humble, in the affairs
Of this full world, that manhood must sustain;
The burden which old age in weakness bears;
The ceaseless strife thro' weariness and pain,
Which each must wage and win, the immortal crown to gain.

They see not as we see; for in our eyes
The fleeting things of earth, its pomp and show,
Such glories as from stirring deeds arise,
Such honors as from wealth or genius flow,
Make wide the difference of high and low.
But in their sight of equal dignity
Is every contest here for weal or woe,
And equal honor shall their portion be,
Who make of them on earth, friends for eternity.

In varied form life's trial comes to each,
To be of varied powers the appointed test,
To knit and nerve the spirit's strength, or teach
Patient submission to the Lord's behest;
And he the bravest fights who filleth best
The place and ministry assigned to him,
Nor hath a christened soul on earth possessed
A nobler field; nor do the cherubim,
Who chaunt before God's throne the high trisagion hymn!

REV. T. P. TYLER.

Communications.

[For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXVII.

The doctrine of Infant Baptism, and the connected principle and practice of having sponsors for baptized infants, are topics of serious and always important and seasonable interest.

Are infants proper subjects of the benefits of Baptism?

From the terms in which our Saviour gave His apostles their great commission as the ministers of His Gospel to all nations—"Go ye and teach" (more properly *make disciples of*) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—it appears that baptism was the mode of making disciples, scholars, or learners, of His religion. In reference to this connection with Christ, as His school or family, the subjects of this sacrament are represented as being baptized into Christ, and as putting on Christ. They are spoken of as baptized into one body which is the Church. The Church is set forth in Scripture as that state of covenant with God in which is imparted a title to all His blessings through Jesus Christ—pardon of sin, grace for amendment and holiness of life, God's justification and favor here, and His everlasting blessing hereafter.

Admission into this state, so essentially different from that into which we are brought by our natural birth, is called in Scripture the washing of regeneration, or that washing or baptism which imparts a new birth, that is, a birth out of the state of condemnation inherited from Adam, into the state of salvation procured by Christ, the second Adam—that state, namely, in which salvation through Christ is rendered attainable, and is promised and pledged on the conditions of the Gospel-covenant; and in which those conditions are provided, grace freely offered for ability to perform them, and the means of that grace set before us.

Hence the authority for the Church's doctrine, that the subject of baptism is therein "made a member of Christ," that is, of His Church or covenant, "the child of God, and an inheritor of the kingdom of heaven;" that, "being by nature the children of wrath, we are *hereby*"—by baptism—"made the children of grace;" and that the state into which men are thus called, is a "state of salvation."

It thus appearing that baptism is the divinely instituted mode of making men Christ's, receiving them into covenant with God through Him; into His school, that they may be instructed in His religion; and into His Church, that they may be justified, sanctified, and saved among His people; and it further appearing, throughout God's revelation, that His promises are made to those only who are in His covenant; can there be a doubt as to the great blessing to the sons of men of being made subjects of this means of so exalted and precious benefits? Can they be too soon initiated into Christ's school? Can they be too early devoted to Him? Is it not right, is it not a bounden duty, to put them within the divinely constituted reach of God's grace and mercy in Jesus Christ, at least as soon as their intellectual faculties begin to have power of exercise, their moral sense to operate, and responsibility to rest upon them? Who, if God allows him opportunity, would fail to have his child in covenant with Him as soon as he is capable of moral agency, and is therefore laid under obligation to correct moral action? And as it is somewhat of a problem how soon this is the case with a child, who would hesitate to perform this duty without delay?

But does our Heavenly Father allow children to be thus brought into covenant with Him?

The Church of God has been essentially the same from the creation to the present day, and will continue so to the end of time, and through the unending enjoyment of its glory and triumph in heaven. Until the time of Abraham, all men were its members, their birth from their redeemed first father admitting them to all the benefits of the redemption of which he had been graciously made the subject. In the person of Abraham, the Church was taken out of the world, and its members formed into a distinct society by themselves. Circumcision was then appointed as the means of admission to its membership. Then—at the first establishment of the Church, as a body taken out of the world—little children were blest of God as proper subjects of the rite of admission into it. And when has God ever withdrawn the privilege? When has He ever checked and reproved the pious and anxious parental desire to give little children to Him? His reproof, when manifest in the flesh, was in quite the opposite direction. He was *much displeased* with those who *would not suffer* the little children to be brought to Him.

Under the high commission which He gave to His apostles to disciple all nations by baptizing them, they proceeded forthwith to admit to this blessed privilege *whole households*; no one of them, however tender in age, being overlooked. The term holy or saints, by which they designated all the subjects of the covenant whereby men were consecrated to God, was applied by them to the children of Christians, evidently intimating that they had thus been dedicated to God. And so it continued. No truth is more clearly established by history, than that, in and from the first and purest days of the Gospel, and consequently with the knowledge, and under the influence of the will of Christ and His inspired apostles, infant baptism was practised as a Catholic rite, and held as a Catholic doctrine, in the Church. Exception to this is one of the varied forms assumed in comparatively modern times by heretical and schismatical departures from the truth as it is in Jesus.

And very thoroughly has the true Christian principle, in this as every other particular, the assent and approbation of sound reason, and genuine and enlightened religious sensibility. If baptism is the *discipling* of the subjeet, his admission into the *school* of Christ, what time fitter for this than that which will secure to the earliest efficiency of intellect the wholesome discipline of the Gospel, and the guidance and aid of those spiritual influences which are pledged in the Gospel-covenant?

Is it ever too soon to admit a human being into that covenant of grace which gives the only title to the mercies forfeited by our first father's violation of the primary covenant? Is it ever too soon to bring him into that adoption which makes him peculiarly a child of God, and an inheritor of the kingdom of heaven? Is it ever too soon to devote him to his God and Saviour in the divinely appointed mode? Is it ever too soon to put him in the constituted way of obtaining grace to conduct him through the mazes of this naughty world, and of enjoying its daily increase more and more, as his increasing exposure to temptation requires it? O surely not. Suffer then the little children to come to Christ, and forbid them not. Let Christian parents bring their beloved offspring to the washing of regeneration. How can their consciences stand acquitted, if they delay so imperative a duty until their child is taken out of this world before it has been brought to Christ?

"Doubt ye not," says the Church to her members, "but earnestly believe, that" the gracious Saviour who "blamed those who would have kept the young children from Him," and tenderly "embraced them in His arms, laid His hands upon them, and blessed them"—"doubt ye not, but earnestly believe, that He will likewise favorably receive" your "infants, brought to be baptized; that He will embrace them with the arms of His mercy; that He will give unto them the blessing of eternal life, and make them partakers of His everlasting kingdom:" for such is His promise: "which promise He, for His part, will most surely keep and perform."

To this the Church's testimony in behalf of her Lord Christ, and the law of His holy Gospel, she is careful to add a solemn enforcement of the part and duty of those who bring children to be baptized; and this presents to view the important subject of the office, duties, and responsibilities of sponsors.

Having referred to the promises of Christ made to the recipient in baptism, the Church addresses the sponsors thus:—"Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties, until he come of age to take it upon himself, that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments."

From the above expression, "*This infant* must, *for his part*, promise by you that are his sureties," and from the wording of the questions to the sponsors, "Dost thou, *in the name of this child*," it is evident that the sponsor makes the baptismal promise and vow not for himself, but solely in his character as *proxy*: it is not *he* that promises and professes, but the *child* that promises and professes *by him*. *His* baptismal obligations were undertaken for or by himself at his own baptism. His answering as a sponsor is entirely a distinct thing. It is in no sense an act on his own behalf.

The requiring of sureties or sponsors for children at their baptism is of very ancient date in the Church. Many of the early Christian fathers refer to it; and it arises naturally out of the evangelical doctrine and duty of infant-baptism.

Reference has before been made to the Scripture principle that baptism is a covenant transaction between God and the recipient; wherein the Former, as one Party, is pleased to engage to extend to the latter, as the other party, certain benefits on certain conditions. It is therefore evidently proper that a reciprocal obligation should be assumed by or for that other party. The latter alternative is wisely and piously provided by the Church, in consideration of the great and precious benefits of baptism, whereof even infants are susceptible, and of which every consideration of regard for them requires that they should have the advantage as soon as they attain to intelligence and moral responsibility.

The requiring of sponsors for children at their baptism, is applying to their spiritual and eternal interests a principle well established, for both its duty and its benefits, in secular and temporal concerns. No faithful guardian of the worldly welfare of a minor hesitates to enter, in his name, into obligations whence important advantages may accrue to him. In the matter of securing the rights of citizenship of an adopted country, in that of acquiring competent instruction in arts, trades, and callings, designed for ultimate support in life, and in other cases, we daily witness, as a part of true regard and fidelity, the laying of minors, by their parents or guardians, under obligations involving them in the most serious moral responsibilities.

The office of a sponsor in baptism is a pious undertaking of the same character. Members of the Church, so circumstanced in reference to children as to have good ground for a conscientious trust, that, feeling a lively interest, they will be able to exert a proper influence, in their being duly instructed in the nature and conditions of the Christian covenant, answer for them, on their admission into that covenant, that those conditions shall be fulfilled. This is done for the child's benefit, and involves him in no obligation not naturally binding upon him. For surely every human being is under the strongest possible natural obligation to devotion to his God and Saviour, and fidelity in His service. The idea that he has a right to choose his religion, is no more to be tolerated than that he has a right to choose his code of morals. He must take both as God requires him to. He has no more liberty of choice in the matter of obedience to the laws of God, than in that of obedience to the laws of his country. They who have him in charge in his infancy are equally responsible for his correct principles and views in both. Sponsorship in baptism is an honest profession and undertaking of this. It hence follows that sponsorship ought not to be lightly undertaken. Its obligations however are naturally binding upon parents. When they undertake it, they add nothing to their proper responsibilities and duties as parents; but only bind themselves by a formal pledge to the Chnrch, to what would at all events be their part and duty. Others, however, than the parents of children, when they become sponsors for them, create for themselves a new and most solemn responsibility. Every principle of reason and religion requires that they should not do this without the deliberate purpose to see that they spare no requisite pains to instruct their young charge in the faith and duties of the Gospel; nor without a present reasonable prospect of being so situated with regard to the child for whom they stand, that they may extend to him the proper care and instruction.

Of course the Church cannot aim at the impossibility of involving the sponsor in a vow that the child shall be faithful. Fidelity will be the child's own bounden duty. The sponsor's obligation extends only to care that it be not his fault if the child is insensible to this. His is an act of piety and charity, undertaken for the child's greatest good. If he does what in him lies to keep the latter well informed of his duty, and to urge upon him the proper Christian motives for its discharge, he faithfully redeems his pledge, and the guilt of unfaithfulness, should it unhappily be incurred by the subject of baptism, is *his own*..

The *unfaithful* sponsor, however, cannot but share this guilt. His obligations, though by no means too weighty to be undertaken, if he cherish due reliance on God's grace, are yet truly great, solemn, and important. It is his part and d u "to see that the infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he made by" him; and to "provide that he may learn all things which a Christian ought to know and believe to his soul's health; be virtuously brought up to lead a godly and a Christian life;" and "be brought to the bishop to be confirmed by him, so soon as he is sufficiently instructed for that purpose."

Is there not ground to fear that these things are not properly considered? that they do not sufficiently impress the minds of those who undertake the important office of sponsors? It were wrong to represent that office as involving an awful responsibility too great to be undertaken; or to encourage such a fear of it as may be an hinderance to the pious, salutary, and primitive requisitions of the Church on the subject. But its *real* importance and obligations ought to be most seriously weighed. Although it requires nothing but what may, through the promised aid of divine grace, be faithfully performed, and nothing but what is naturally binding upon parents and guardians; yet it *does* require sufficient to demand the most serious attention, the most awakened solicitude, and the most faithful exertions. It requires that he who holds it leave no proper means untried to keep the young disciple true to the religion into which he has been admitted. It is the sponsor's duty to see that as soon as his charge is able to learn, he be taught the sacred obligations that were assumed in his name; be carefully instructed in the familiar and comprehensive exposition of Christian doctrine and duty afforded in the Church catechism; be habituated to regular and devout attendance on the services of the sanctuary; be carefully led in the paths of a godly and Christian life; and have it often and solemnly impressed upon him, that as he is baptized into Christ, it is his duty to follow the example of Christ in His holy and spotless life; to die from sin and rise again unto righteousness; to mortify his evil and corrupt affections; and daily to proceed in all virtue and godliness of living. It is his duty, availing himself of the aids furnished by the instructions of the Church, to explain to him what are the works of the devil, the vain pomp and glory of the world, and the sinful desires of the flesh, which, in his name, he solemnly renounced, and what it is to renounce them, and not to follow nor be led by them; and to instruct him in that Christian faith to which allegiance was promised for him, and those holy commandments of his God which he was pledged to obey. It is the sponsor's obligation to inculcate on the young disciple the doctrine and duty of dependence on divine grace for will and ability to be faithful, and on the merits of Christ's atonement and intercession for acceptance with God, and of seeking that grace and acceptance by the means established in the Church; and most especially to be careful to manifest, in his own life and character, the practical influence of the religion which he professes. And when every effort has been made, with diligent and faithful prayer for divine guidance and aid, to prepare him to do it understandingly, and with proper seriousness and consideration, and there is good ground for trust that this has been successful, he should lead his God-child solemnly and public to assume, in his own name, as the Church provides for its being done in confirmation, the obligations that were undertaken for him at his baptism. And in the whole course of his duty, the sponsor should be much in prayer for the divine blessing on his charge, and on himself that he may have grace rightly to know, and faithfully to perform his obligations and responsibilities. The burden of these, on a sponsor not the parent, may be greatly relieved by parental fidelity, a circumstance which will be duly appreciated by him, if faithful and conscientious, as a source of great joy and satisfaction. But the *will* and *readiness* to do his duty should always be cherished by him, and his diligent and faithful prayers in behalf of his God-child be not wanting. And if parents neglect their duty, they should remember that their request or allowance of other sponsors, gives *them* a right—indeed it will be bounden upon them—to interpose in behalf of the child. And especially should the sponsor's tenderest and most vigilant solicitude be extended to his charge, if bereft by death of parental care and love.

It is of the utmost importance that Christians should have correct views of the obligations they assume when they act as sponsors for children at their baptism. If they are true to them, they perform a work of eminent piety and charity, render an essential service to the Church of Christ on earth, and may be honored and blessed instruments of adding to the members of His Church triumphant in heaven.

But if he who has engaged to see that the member of Christ renounces the devil, the world, and the flesh, himself sanctions devotion to them; if he who engaged to lead the young Christian in the knowledge and practice of the laws of God, himself sets an example of neglecting and violating those laws; if he who has pledged a Christian's belief in the Christian faith, is himself indifferent to that faith, or opposed to any of its principles; if he who is bound to endeavor to have the Christian character faithfully sustained, degrades and pollutes it by his own sinful course; if the surety of a child in baptism suffers himself to be neglectful of that child's progress in Christian knowledge and piety, and thus forfeits the sacred pledge which he has given to the Church; awful indeed is the extent of his guilty and dangerous inconsistency. There is a God who will not suffer this mockery of holy things to go unpunished. The Church's Divine Head cannot but be wrathfully displeased at this indignity offered to her. There is a Father of the little children who will visit for this cruelty to their souls.

Fruitful sources of evil in this matter, are that view of the sponsor's office which sinks it into an undertaking of mere form and compliment, and the connection of the administration of the Holy Sacrament of Baptism with worldly festivity and mirth. Eminently conducive to right feelings and views on the whole subject, is strict adherence to the Church's requirement of the solemn *public* administration of that sacrament, in the face of the whole congregation; and of the audible response of Godfathers and Godmothers to the questions put to them. The strange anomaly of having proxies for absent sponsors—proxies for proxies—ought not to be tolerated.

The baptism of his child is indeed just cause of great joy to the parent's heart. But it should be a holy Christian joy, such as is meet for blessings and privileges infinitely above all temporal good. Looking upon his babe as now a member of Christ, the child of God, and an inheritor of the kingdom of heaven, his heart should be elevated above the world, and present the grateful tribute of its joy and thanks at the throne of the Eternal.

The exalted and holy privileges conferred by this sacrament should fill the faithful sponsor's heart with satisfaction and delight that he has been therein an honored instrument; should animate him with the firm resolve and effort to be faithful to his trust; should call forth his fervent prayers for the directing and assisting grace of God; should prompt his constant endeavor to go before his interesting charge in the ways of holiness and virtue; and ever keep his hopes intent on living with him in heavenly bliss hereafter.

B. T. O.

In tracing the progress of the Christian through the vicissitudes of life, we distinctly mark a superintending Providence directing and regulating every circumstance in his eventful history. Sometimes he is exalted, and sometimes abased. His cup is mingled with ingredients of various kinds: but it is prepared by the most skilful physician, and presented by the hand of the tenderest Father. When it is good for him to be afflicted, afflictions come; when temporal prosperity is better suited to his condition, the scene changes, and "He washes his steps with butter, and the rock poureth out for him rivers of oil." The minutest occurrence in his life forms a link in that golden chain by which he ascends to heaven. Every change of circumstances, whether prosperous or afflictive, has a reference to the eternal world. His real happiness is but little affected by these changes. Whatever be their present aspect, he is fully persuaded that they are every one of them, "working together for his good." His eye is continually fixed on the *end* of his race. He regards the chequered path marked out for him upon earth, merely as it leads to the mansions of bliss which his precious Saviour has gone to prepare for him. He is only solicitous to act his part well, and to discharge his duty faithfully. The time, the place, the manner, he leaves to his Master to appoint; being perfectly convinced that all these particulars will be regulated by infinite goodness and unerring wisdom.—*Stowel.*

It should raise in us a yet greater detestation of pride, that not angels only, but mankind also, fall by it. The aspiring to be like gods, and affecting to know what God thought fit to be concealed from them, was the prevailing temptation urged by him who, from his own experience, had learnt on what side a rational soul is most successfully attacked. The same disdain of continuing ignorant in matters above our comprehension, hath been the bitter root of all the heresies and schisms that ever infested the Church. And if the fomenters of these have at any time been persons of a severe conversation, yet will not even this, break the force of that maxim, that the indulgence of vicious dispositions is the true course of corrupt doctrines. For it is a great mistake to think all those men virtuous, who are not sunk into carnality or excess. These indeed have more of the beast, and are sins of the body. But the sins of the mind have more of danger, though usually less of reproach. And they were undone by striviag to be more than angels, whose natures were not capable of the vices which make us less than men. Vauity, self-conceit, and not submitting to allow any other wiser and better than themselves, could debauch even heavenly beings. And earth was made a scene of misery by an inordinate desire of that, which to desire regularly, and to possess humbly is the greatest accomplishment of a wise and good man. So far are they from being truly wise or mortified, who are yet untaught to be content with *thinking soberly*, and have not ceased to be *wise in their own conceits*. So much ought we to be on our guard against the extravagancies of this vice; so careful to crush this cockatrice in the egg, which extracts poison out of our very virtues, could shed its venem even in heaven, and by a most pernicious fruitfulness, hath engendered and propagated sin and destruction over all parts and ages of the world.—*Stanhope.*

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September 5—tf

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April 18—tf.

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.

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September 5—yly

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